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A HUNDRED YEARS IN BUENOS AIRES

1829 - 1929

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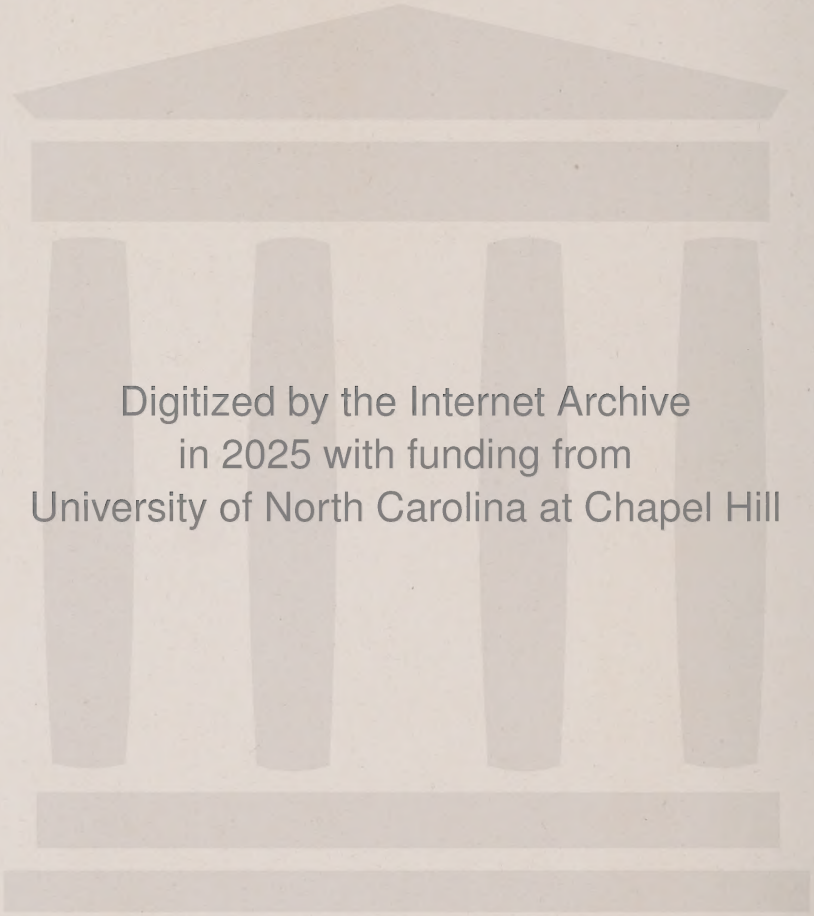
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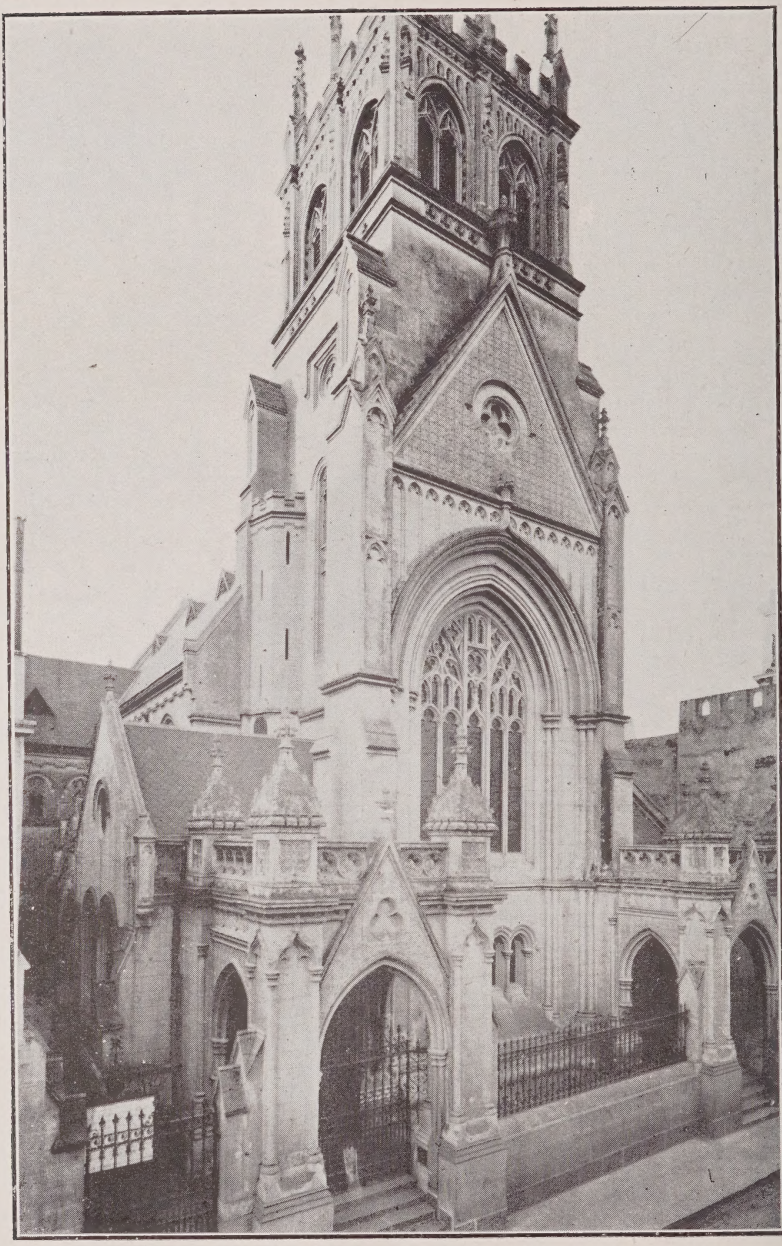

St. Andrew's Church, Buenos Aires

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A HUNDRED YEARS IN BUENOS AIRES

1829-1929

Being a brief account of St. Andrew's Scots Church and its work, during the first century of its existence

COMPILED BY

J. MONTEITH DRYSDALE, M.A.

BUENOS AIRES, ARGENTINE REPUBLIC
1929

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FOREWORD

St. Andrew's Scots Church,
352, Perú, Buenos Aires.
May 16th, 1929.

Dear Readers,

Wherever you be, this book goes to you with the best wishes of the old Church which has just celebrated its hundred years in Buenos Aires. The book is an invaluable record of heroic achievement in the service of God by the faithful of old. To the memory of those into whose labours we have entered, let the book be dedicated, and may we who try to follow in their footsteps catch something of the Gleam.

To the Editor, Mr. J. Monteith Drysdale, M.A., our grateful thanks and hearty congratulations are offered.

Believe me to be

Yours sincerely,

DOUGLAS W. BRUCE,
Minister of St. Andrew's.

INTRODUCTION

Although it has long since been out of print, James Dodds's "Scottish Settlers in the River Plate and their Churches" is still available to those interested; for it is a treasured possession of all who, like myself, have enjoyed the friendship and hospitality of its author. It is quite indispensable to any one who wishes to know something of the history of our people and our church during a period of seventy years from the foundation of the Scottish Colony of Monte Grande. If I have not quoted from it otherwise than to reproduce some of the documents which it has preserved, it has been because the limits of this little work would not permit.

Mr. Dodds's book carried us on to the opening of the present Church in Calle Belgrano in 1896. In his preface he makes acknowledgment of the inspiration and encouragement which he received from the Rev. J. W. Fleming. For the remaining period of over thirty years, our chief source of information has been the columns of "Life and Work", the monthly magazine of the Church, which Dr. Fleming and his successor, with their numerous assistants, have carried on under many difficulties and disadvantages, some of which are secrets between them and the printers, while others have had to be ventilated to a not too enthusiastic constituency from time to time.

Apart from the magazine, it has of course been necessary to examine the existing records of the Kirk Session and the Committee of Management. The former, however, only carry us back some fifty years, and the latter give very little information with regard to the earlier period, besides being, as Mr. Fleming pointed out in his introduction to Mr. Dodds's book, defective at a very important period in this Church's history, now too long ago to have more than an academic interest.

I have to thank many friends in the congregation who have assisted me in the collection of information, and the

verifying of details, among whom it would be ungrateful not to mention especially Mrs. Fleming, the Revs. D. W. Bruce, W. E. Browning, and J. S. Taylor, and Mr. Frank S. Hodge.

While this little book can make no pretensions to completeness, or to more than an adventitious value, it is issued as a memento of an important occasion in the history of our community, in the hope that those whose memories cover a fair portion of the period dealt with may find it a useful and not uninteresting record of facts which are apt to slip out of one's recollection, and that the younger people, to whom we look to carry on the work, may also value it as the story of the rock whence they were hewn.

J. M. D.

Buenos Aires, May 16, 1929.

MESSAGE FROM HIS MAJESTY KING GEORGE V.

BUCKINGHAM PALACE

It is with much pleasure that I have received the Address from the Authorities of St. Andrew's Scots Church, Buenos Aires, presented to me on the memorable occasion of its centenary. The expressions of loyalty and devotion in the Address are especially appreciated at this time, when I am, by God's Blessing, recovering from my recent serious illness.

The Church may well be proud of its work for the spiritual, educational and general welfare of Scotsmen and others of British birth resident in the Argentine Republic, a record worthy of the best traditions of the Scottish Race and Faith.

I earnestly trust that, side by side with the great development and progress of the Argentine Republic, the noble work of St. Andrew's Scots Church will also go forward and, under God's guidance, accomplish even more for the generations to come than achieved in the past century.

GEORGE R. I.

1st. May, 1929.

THE CENTENARY SERVICE

(Buenos Aires, May 12, 1929).

It is just thirty-three years since the opening of "the new church" in Calle Belgrano, which took the place of the old one that had stood in Calle Piedras for wellnigh sixty years. For just thirty years the Rev. J. W. Fleming, for half the time plain Mr., for the second half Doctor in Divinity, occupied the new pulpit. Had he lived to see the Centenary, his own Jubilee would have been celebrated at the same time. To those of us who have shared in the ceremonies of 1896 and in those of 1929, it is interesting to make a comparison.

In 1896, the dedication service was taken part in by clergy of various denominations, Anglican, American Methodist, German Evangelical, and Waldensian. The somewhat difficult acoustics of the Gothic building were perhaps best overcome by the Rector of St. John's, whose intoning proved admirably suited to the physical conditions. Mr. Fleming spoke under considerable difficulties at his first service, although later on he found it possible to adapt his voice with success.

The Centenary service, on the other hand, was entirely conducted by the clergy of St. Andrew's Church, assisted by Professor Main of Glasgow, who came as the representative of the mother Church of Scotland, to express her interest in the fortunes of her offspring. Other churches were represented in the congregation, but did not officiate. It was our own proper celebration.

It was a most inspiring service, from beginning to end. The hymns were selected from various sources, Scottish, Anglican and German, and all were heartily joined in by the congregation, led by an admirable choir which had been reinforced from all the suburbs, and which rendered the Halle-

lujah Chorus as a fitting conclusion to a service which was throughout one of praise and thanksgiving.

The gracious and affectionate message from the King, admirably read by the British Ambassador, Sir Malcolm A. Robertson, who is also President of the St. Andrew's Society of the River Plate, was listened to with respectful attention and deep appreciation, by a people who have followed with sympathy and anxiety the course of his recent illness, and who rejoice in his recovery, and who value beyond words the personal tone which he has chosen to give his message.

Professor Main, in his address, gave evidence of having studied with interest the romantic history of St. Andrew's Scots Church, Buenos Aires, and concluded on the motto so familiar to many Scottish hearts—"Nisi Dominus frustra"—a motto to be borne in mind at the height of our rejoicings, and in our work for the future.

It is on record that the service in 1896 was attended by some 700 persons, and provision had been made for the comfortable accommodation of a similar number. But it is estimated that something like 850 were present at the Centenary service; and we may be sure that none went empty away.

One had a consciousness too that besides the host which filled the chancel, the aisles, and even the porches, we were surrounded by a cloud of witnesses, pioneers and labourers in the work of our Church who have entered into their rest, but whose works remain with us as a rich and consecrated inheritance. It is impossible for us who live in easier times to appreciate fully the sacrifices which they made, and of which we reap the benefit. But the services of Sunday the 12th of May, 1929, encourage us all to emulate their example, and to pay in full the debt we owe to them.

THE COMMUNION TABLE (CENTENARY SERVICE)

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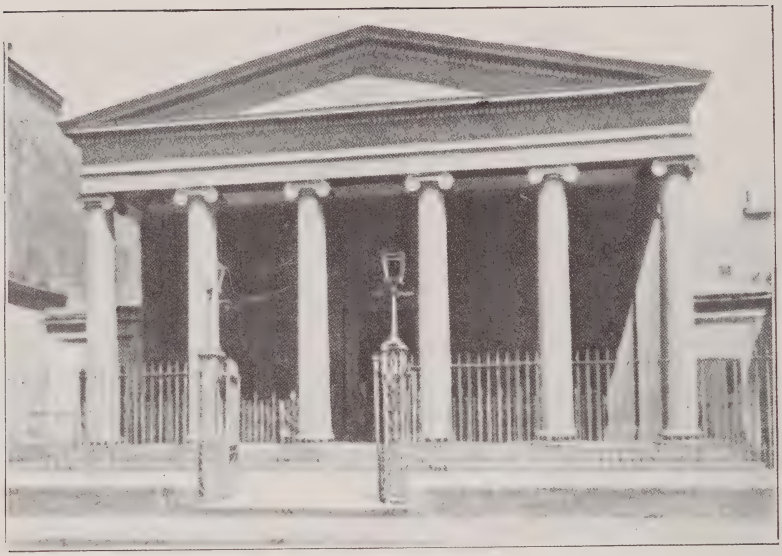


Old St. Andrew's Church, Buenos Aires
55 Calle Piedras. Opened in 1835. Demolished in 1895.

A HUNDRED YEARS IN BUENOS AIRES

St. Andrew's Scots Church

1829-1929

I. HISTORICAL

The evolution of the Protestant Churches in the River Plate district, and specifically in what later on became the Argentine Republic, is an interesting subject for study. It is evident that whatever may have been the history of other countries in Latin America, in this country the principle of toleration was early recognized, and was steadily kept in view. It was formally agreed in the treaty of 1825 that "the subjects of His Britannic Majesty residing in the United Provinces of Rio de la Plata shall not be disturbed, persecuted, or annoyed on account of their religion; but shall have perfect liberty of conscience therein, and to celebrate divine service, either within their own private houses or in their own particular churches or chapels, which they shall be at liberty to build and maintain in convenient places, approved of by the government of the said United Provinces."

While these provisions applied, owing to the nature of the case, only to British Subjects, it may fairly be said that the general principle had already been recognized in practice, although the official Church was and still is the Roman Catholic Church. At least five years earlier than the date above referred to, Protestant services had been held in private houses in the city of Buenos Aires, without hostile criticism or necessity for concealment. Indeed, the fact that these services were being held was referred to in the debates in the Congress of the day,

as proving that the time had come for the adoption of freedom of religion and of public worship as an article of the Constitution.

The question may be asked why, at so early a date in the history of the independent countries of South America, the British or English-speaking element should have been sufficiently strong numerically to call for some provision for worship on the lines of its own historic churches, and of this some little explanation seems to be called for.

While it is true that in the little band which accompanied Christopher Columbus in 1492 there was at least one Englishman, and that Sebastian Cabot (probably born in Bristol) and George Barlow had a good deal to do with the opening up of the River Plate and the Paraná, it is also true that the whole Spanish colonial system, as carried out for three centuries thereafter, left little or no room for the foreign settler, especially the non-Catholic. And the limited range of products of the River Plate district held out little inducement to the adventurous. Even the gold and silver of the Peruvian viceroyalty had not availed to create any expedition of British Argonauts; and the slave trade, in which so many of our countrymen achieved a bad preeminence, was in this part of the world in the hands of the Portuguese.

The British invasions of 1806 and 1807, although for the folk at home they were merely episodes in the war of the European continent, were incidents of the highest importance to the commercial relations between Great Britain and the River Plate viceroyalty, which was so soon to become an independent country. Quite a number of the British soldiers, many of them Scots, who were interned as the result of the Beresford expedition of 1806, remained in the country, married and settled down there. In London, the arrival, and the triumphal carting through the streets, of a sum of £200,000 or more in silver which had been captured by that expedition, gave rise to exaggerated ideas as to the possible importance

of trade with this country; and English merchants, then as ever on the look-out for new markets, began to take notice, and send representatives. The number of British residents here slowly increased.

It is gratifying to note that the two invasions to which we have referred, and which must have seemed to peaceful Spanish and Creole colonials to be a gratuitous offence, left singularly little ill-feeling. For this there were two reasons: in the first place, the expeditions had been unsuccessful, and their defeat was a just cause of gratification to the colonists who had little or no assistance from Spain; and in the second place, they led to the breaking down of the colonial system, and thence to the liberation of the country from Spanish domination. Correspondence which exists in London and elsewhere shews that many Creoles were not averse to a change for a more liberal government, provided they were assured of its permanence, and protected against being used simply as counters in the European game.

It was estimated in 1829 that the English-speaking residents, who included a small number of Americans, had grown to some six or seven thousand. This is probably an overestimate, but it is sufficient to shew that there was a nucleus for the formation of religious congregations among the majority which was Protestant.

It is interesting, in view of the subsequent development of St. Andrew's, to note the two independent but not necessarily conflicting tendencies which gave rise to the formation of such congregations, and each of which had its own characteristic evolution.

We have already referred to the celebration of worship in private houses previously to 1825. This was due to the initiative of the Rev. James Thomson, a Scotsman whose mission in this country was primarily an educational, not a religious one, being the organization of a system of public instruction under the government of the United Provinces

on the lines then recently adopted by Joseph Lancaster. Mr. Thomson afterwards took up a similar mission in Chile, which Catholic influences rendered unsuccessful. But in addition to his qualifications as an educationist, and representative of the British and Foreign School Society, he had been a representative of the British and Foreign Bible Society. In this capacity he was succeeded by the Rev. John Armstrong, whose arrival was almost simultaneous with that of three American Presbyterian ministers, the Revs. Theophilus Parvin, J. C. Brigham and William Torrey, who represented the North American Bible Society. Mr. Parvin had been ordained in 1826 by the Presbytery of Philadelphia; his wife was a daughter of Mr. C. A. Rodney, then U.S. Minister accredited to the United Provinces of La Plata, who died in Buenos Aires, and to whose memory a monument may still be seen in St. John's Pro-Cathedral. The object of these organizations was obviously of a missionary nature, and the medium for their operations would naturally be the Spanish language.

The other distinct but not conflicting tendency was that of the English-speaking people to develop services in their own language, and primarily for those of their own nationality. In the event, at least for the time being, this proved the stronger tendency. The Rev. John Armstrong became eventually Episcopal Chaplain to the English residents, and the Rev. Theophilus Parvin, left alone by Mr. Torrey's return to the United States, and by the departure of Mr. Brigham for Chile and Perú, started a church for English-speaking people, which was, in fact, the first Presbyterian Church in Buenos Aires. These two ventures it may be as well to deal with before we come to the actual founding of a Church by Scottish Presbyterians.

The Episcopal Chapel, which had been originally the British Church, had been intended to serve for both Episcopalians (or Anglicans, as one would say nowadays), and Presbyterians, on the simple ground, obvious to the layman, that both classes were members of British State Churches. But both col-

lectivities, like good State Churchmen, looked to the home government to do something for them, by recognizing the charge as a consular chaplaincy under the Consular Act of 1825, and also, what seemed then of even greater importance, paying a certain sum towards the stipend of the chaplain, or the expenses of the chapel. The British Consul of the day, Mr. Woodbine Parish, informed the Presbyterians, when the question was put to him, that his government would certainly not recognize, or at least would not support, two chaplaincies; and after some little manoeuvring for position, the hopeless project of permanently accommodating both congregations under one roof was abandoned. The site in Calle 25 de Mayo, which had been donated by the Buenos Aires Government with a liberality that testifies to the high esteem in which the British community was held, became the property of St. John's Episcopal or Anglican Church; and the Scottish Presbyterians, many of whom had been subscribers to the British Church, while its denomination remained undefined, decided to call a meeting of their adherents, and arrange for a Church of their own, as we shall presently see.

The American Presbyterian enterprise, after various vicissitudes, due to the difficulty of securing men to fill the post of minister, eventually passed into the hands of the American Methodist Episcopal Church, under whose control it has not only maintained a successful work among English-speaking people, both Americans and British, but has created an active missionary organization for the carrying on of evangelical and educational work in Spanish, not in the city of Buenos Aires alone, but throughout the country.

To return to the Scottish Presbyterians in the city of Buenos Aires, and their desire to form themselves into a congregation organized on Presbyterian lines, the first and most obvious want, for such a congregation, was the supplying of a minister. As it happened, although there was no Scottish Presbyterian Minister in the City, there was one, the Rev. William Brown, at the Scottish Colony of Monte Grande, some

eighteen miles from town. This colony had been formed by Messrs. John and William Parish Robertson, who had had many years' commercial experience in the River Plate district. Under agreement with the government of the United Provinces of La Plata, which was then anxious to secure eligible settlers for its far-flung lands, they had brought out some 250 colonists from Scotland, practical farmers and mechanics with their families and servants, who arrived in Buenos Aires on the 11th of August 1825, and were settled on lands at Monte Grande, which had been purchased by Messrs. Robertson, although the government had originally agreed with them to furnish land for their colonists. In the early months of the colony, the need for both a school and a church was felt: an occasional visit from Mr. Armstrong, of the English Church in town, which would of course mean riding both ways, afforded the only opportunity for a religious service from time to time. Application was therefore made in 1826 to Dr. Thomas Chalmers, then reaching the height of his fame in Scotland, to select a suitable person as both minister and teacher. Mr. William Brown, who was a native of Leuchars, Fifeshire, and who, after studying at St. Andrew's and Aberdeen Universities, had been licensed by the Church of Scotland, was selected for the post, and having been ordained by the Presbytery of Glasgow, arrived in this country towards the end of 1826, being then 26 years of age.

The history of the colony, after a few prosperous months, was one of disaster. Owing to the unsettled state of the country, and the vicissitudes of government in those early days, the colonists found it impossible to retain their holdings. Some removed into town, where several prosperous businesses were founded by them. Others succeeded in gaining a footing on lands in the district surrounding Monte Grande. But the colony as a colony, was involved in the financial difficulties of its founders; and as a colony, it ceased to exist in the year 1829. A few isolated houses remained; but even the church building disappeared in the general ruin.

It was when these difficulties were reaching their culmination that the decision of the residents in the city of Buenos Aires took shape. At a meeting of Scottish Presbyterians held on the 22nd of December 1828, at Faunch's Hotel, where the St. Andrew's Dinners had been held since 1824, it was decided:

1. That the circumstances called for the securing of the permanent services of a clergyman in the city.

2. That a coalition with the congregation of Monte Grande colony was the best way of attaining this end.

3. That the doctrine and discipline of the Established Church of Scotland, and a connection with the Courts of that Church, should be adopted; and that the stipend of the clergyman and other expenses should be defrayed by voluntary contributions, to be administered by a Committee of Management elected by the subscribers (described in the minute as a "Secular Committee", by way of distinction presumably from the Kirk Session).

4. That Messrs. James Dunnett, Andrew Jamieson, Archibald Campbell, Geo. M'Kenzie, R. Mitchell, James Blythe, W. Strachan, John Thompson, Gilbert Ramsay, John Clark, and John Cowan, should be elected as a preparatory Committee to ascertain the support with which the movement was likely to meet.

5. That the Committee should ascertain on what terms suitable premises for holding services could be obtained, and should communicate with the Rev. William Brown, and with the congregation at Monte Grande.

6. That the Committee should call a meeting of subscribers as early as possible.

7. That Mr. Gilbert Ramsay should be appointed interim Secretary.

No time was lost. On the 6th of February 1829, a meeting of subscribers to what was styled "The Scotch Presbyterian Chapel" was held, this time at Jeffries' Hotel, in the city of Buenos Aires. The chair was occupied by Mr. Patrick McLean, and a Report was submitted to the effect that support had been very general from the Scottish residents, that the cooperation of the Monte Grande congregation had been very heartily promised, so as to provide for a regular forenoon service, and an evening service on alternate Sundays, and finally, recommending that for the present two rooms in the house of Mr. Brown, in calle Mexico, should be used for the purpose.

After the reading of the report, and its approval, the following resolutions were adopted:

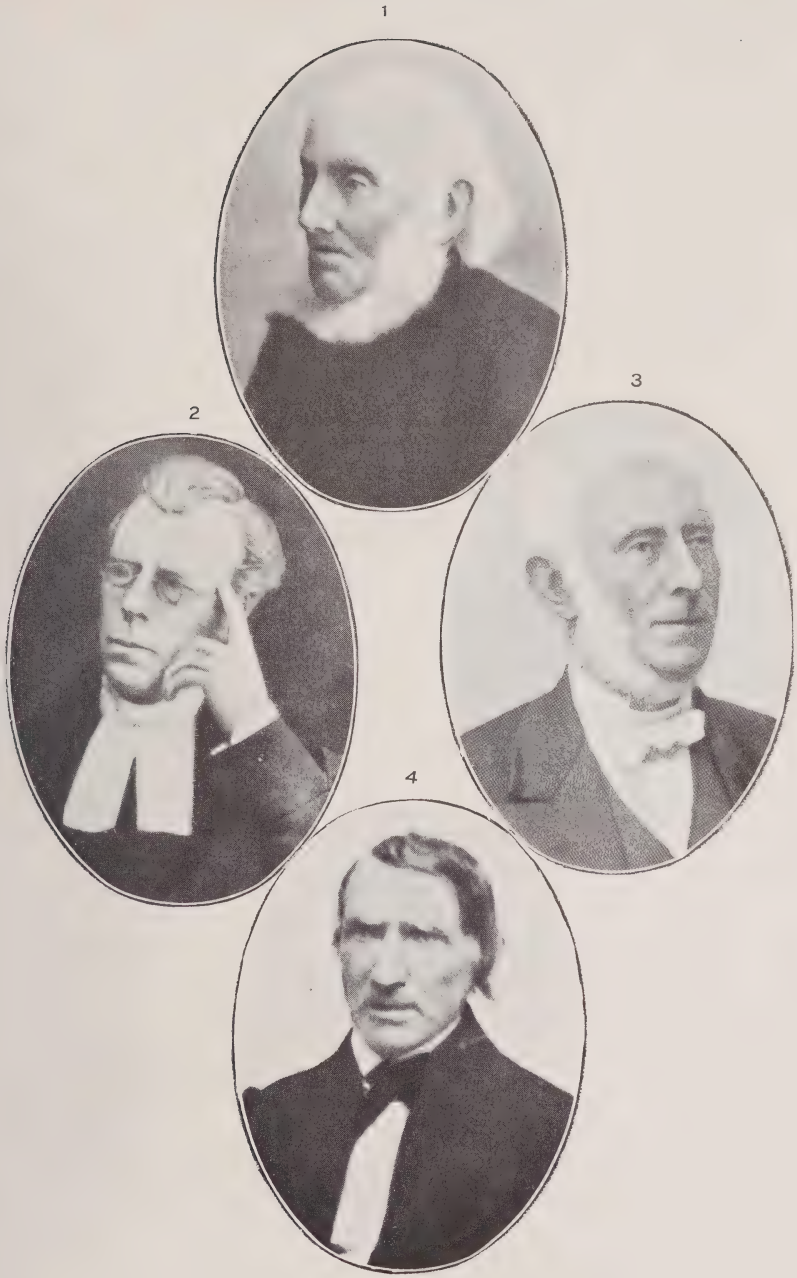
1. That immediate steps be taken to secure a separate apartment for the celebration of public worship, agreeably to the recommendation of the Committee.

2. That the chapel shall be called the Scotch Presbyterian Chapel.

3. That the management of the secular affairs of the Congregation be vested in a Committee of twelve individuals, including a Chairman, Secretary, Treasurer, and four collectors, any three of whom shall form a quorum, to be chosen from the body of subscribers or contributors at the Annual General Meeting, and subject to such laws and regulations as may hereafter be enacted.

4. That all subscriptions be payable in advance by quarterly instalments, the first quarter commencing with the 1st of January 1829, the instalments consequently falling due on the first days of January, April, July and October.

5. That the Committee arrange their meetings according to the exigency of business, or as may best suit



1. Robert McClymont (Elder)
Present at first and last services in Old Church, 1835 and 1895

2. Rev. William Brown, D.D.,
First Minister of St. Andrew's, 1829-1850

3. Rev. James Smith, D.D.,
Second Minister of St. Andrew's, 1850-1883

4. Hugh Robson
Original Member of St. Andrew's Kirk Session, 1829

their own convenience, the Annual Meeting of Subscribers or Contributors taking place statedly on the first Tuesday of January, of which at least four days' previous notice shall be given by the Secretary of the Committee.

6. That at the Annual Meetings the Committee for the previous year present a statement of funds, with an estimate of the probable expenditure of the ensuing year, suggesting at the same time such additional rules and regulations as they may consider expedient for the better management of the affairs of the congregation, no one of which, however, shall have force or validity without a sanction of a majority of the members present at said Annual Meeting.

7. That the Committee to be hereafter named fix upon a plan for seating the chapel, and having made a formal specification of the work to be done, receive estimates for the same, preferring the most moderate, the work being subject to inspection if the Committee shall consider it necessary.

8. That the following gentlemen be nominated as members of the Committee, viz., Messrs. Ramsay, McLean, Arch. Campbell, James Black, James C. Hart, John Hector, John Thompson, F. Dunnett, James Lawrie, J. Dunnett, John Clark, M. Blythe. Mr. G. Ramsay, Chairman: Mr. Patrick McLean, Secretary: Mr. A. Campbell, Treasurer: Messrs. John Hector, Francis Dunnett, John Thompson and James Lawrie, Collectors.

9. That the arrangements respecting the situation and fitting up of the Chapel be left to the discretion of the Committee.

10. That a vote of thanks be transmitted to the Rev. Mr. Armstrong, of the British Protestant Chapel, for the enlightened zeal he has uniformly discovered in the

cause of religion among the British subjects resident here, and especially for the condescension and courtesy with which he has treated the Scotch population, in ceding to them the use of his chapel for the evening service for several months past. That a vote of thanks be given to the Chairman for his conduct during the meeting.

GILBERT RAMSAY, Secretary.

PATRICK McLEAN, Chairman.

In little more than a month from the appointment of the Committee, namely, on the 15th of March 1829, the chapel was opened, the attendance being over 100, which filled it to overflowing.

It was at once realized that the nucleus for a properly organized and equipped Church existed, and that steps should be taken for the erection of a suitable building. A General Meeting was held on 10th May 1829, at which a statement and appeal intended for circulation, not only locally but in the home country, were submitted and approved. In the circular it was intimated that various ministers at home, amongst others Dr. Thomas Chalmers and the Minister of the Scotch Church in Liverpool, would receive contributions. The signatures appended to the circular were:

William Brown, Minister; John McClymont, Hugh Robson, James Brown, Elders; Gilbert Ramsay, Chairman; Patrick McLean, Secretary; Archibald Campbell, Treasurer; James Black, Francis Dunnett, John Hector, John Thompson, James C. Hart, James Lawrie, James Blythe, John Clark — Comittee of Management.

If one name deserves to be singled out for special mention, it is that of the Chairman, Mr. Gilbert Ramsay, who had

been Chairman of the first Meeting in 1828. He was an ex-alumnus of Glasgow University, and a professional teacher who had come out to start a school in Buenos Aires in 1826. His name is mentioned in the *British Packet* of the period in connection with the then existing "Buenos Ayrean British School Society", and at a later date he was in charge of St. Andrew's Scotch School. His activity in Church circles continued for many years, and it is probably a true instinct that leads us to trace his scholarly hand in the drawing up of reports, minutes, and constitution.

It may be wondered that in a constituency which is stated in the circular to number somewhere over 2,000, it should have been considered necessary to appeal for funds at home. But it has to be remembered that none of the colonists were wealthy men, and many were tradesmen and labourers, and that as regards the wealthier city population, many had cooperated in the organizing of the "Episcopalian Chapel", and in the absence of an organized Scottish congregation had become members there, so that their assistance was lost to the local Presbyterian cause. Particulars as to the assistance obtained from home are not available; but it would appear that by far the greater part of the money which was found necessary for the purchase of a site, and the erection of a Church, was found locally. Thus one result of the impossibility of having one church for both Anglican and Presbyterian services, which in any case could only have been a temporary arrangement, was that the Scottish Community was installed in premises which were entirely its own, and subject to no restrictions such as might have been imposed if the ground had been donated by the Argentine Government, as was the case with the Episcopalian Chapel. It will be seen that this had important consequences some fifty years afterwards, when the original site of the Scotch Church was expropriated.

At the First Annual General Meeting, held on 5th January 1830, the Committee reported that matters were progressing satisfactorily, the only cause of regret being that the sum

available as stipend to the minister was regarded as inadequate. With a view to supplementing it, an application had been made to have the Church constituted a Consular Chaplainship, in which case an allowance would be due from the British Government. This application led to the putting in of a similar application by the Episcopalians, which succeeded for the time being in obtaining the preference. But through the efforts of friends at home, the Scottish Presbyterians of Buenos Aires were eventually, in the year 1838, placed on the same footing; and a consular grant was paid to Dr. Brown during the whole period of his ministry here, and to his successor Dr. James Smith, until his retirement, with a pension thereafter during his lifetime.

Although the report for 1832 contains no reference to the purchase of the site, it mentions that plans for the building had been submitted and approved; and the foundation stone was laid on the 25th of February 1833, by Mr. Peter Sheridan, the Chairman of the then Committee of Management, "in the 24th year of the Liberty, and 18th of the Independence, of the Republic". The decree of the Buenos Aires Government, authorizing the construction of a "Temple" by the Presbyterian community of the city, was read as a preliminary, several representatives of the government being present. The inscription deposited within the foundation stone described it as "the First Scotch National Church in South America and to be called St. Andrew's": its official designation has continued to be "St. Andrew's Scotch Presbyterian Church", except that in 1924 it was resolved to substitute "Scots" for "Scotch". Among those who were present, besides the Argentine officials, were the Rev. Mr. Armstrong, of the British Episcopalian Church, and Mr. J. C. Zimmermann, then Consul for Hamburg.

The cost of the site and buildings, in 55 Calle Piedras, now part of the area occupied by the Avenida de Mayo, was $137,767 currency, plus $2,000 hard dollars, equal at the rate of the day (say 7d) to about £4,000 in all. About one half

of this sum had then been collected. The Church was opened for public worship, without any formal dedication save that of the ordinary service, conducted by the Rev. William Brown, which was largely attended, on 25th April 1835. By the year 1837 it was clear of debt. The building remained unaltered until its demolition in 1893, except for the erection at his own cost by the Rev. James Smith of a few additional rooms, which he occupied as his manse for many years, and which were also in part used for the School. When it came to be expropriated, the price eventually paid by the municipality, after protracted negotiations lasting over several years, from 1888 to 1893, during which the country passed through its most severe and widely extended financial and commercial crisis, was $450,000, which was then equal to about £25,000.

Dr. Brown, who eventually became professor of Divinity and Biblical Criticism in St. Andrew's University, was all along deeply interested in the cause of education; and in 1838 he commenced a School afterwards known as St. Andrew's Scotch School, which was carried on, at first in his house, and afterwards for many years in the Church premises; it is now the oldest private or unofficial school in the country. When the Church was sold, in 1893, the Committee of Management decided to set aside out of the purchase price the sum of $100,000 for land, and erection and equipment of a separate building for the School, on the present site in Calle Ituzaingó, which is thus the property of the Church. It was considerably enlarged by the construction of the Scottish War Memorial Hall and auxiliary buildings in the years 1921-23, for which purpose the sum of close on $200,000 was contributed by the community. The memorial tablets and roll of honour were unveiled by the Prince of Wales on his visit to this country in 1925.

Although Dr. Brown was now, in 1835, resident in Buenos Aires, he continued to minister to Scottish residents of his faith in the country districts, especially in that of Quilmes, which had then a larger area than the present "partido" of the name.

In this vicinity a number of the ex-colonists had settled, having in most cases prospered and become landed proprietors, among the names so recorded being Brown, Robson, Young, Rodger and Barclay. But no record exists of any outlying churches having been erected. It was in the time of Dr. Brown's successor that the former's labours found concrete expression.

Reference has been made to the Scotch School, and it was in connection with this institution that a successor was found to Dr. Brown. In 1848 a teacher was required, and Dr. Brown, whose long term of service, only broken by one leave of absence in the year 1833, entitled him to look for relief, requested the Colonial Committee of the Church, who had been entrusted with the selection of a suitable man, that a licentiate of the Church of Scotland should be appointed, who would thus be able to undertake the conduct of services during his absence. This was assented to, and the Rev. James Smith, who was a graduate of the University, and a licentiate of the Presbytery of Glasgow, was selected. Dr. Brown was given leave of absence for one year, and he sailed on 31st December 1849.

As Mr. Smith, later known as Dr. Smith, or familiarly as "Padre Smith", had not then been ordained, he was not entitled to officiate at baptisms or marriages; and a friendly arrangement was entered into whereby Mr. Siegel, the pastor of the German Evangelical Church, should take over these duties, thus reciprocating services which had been frequently rendered by Dr. Brown to the German community in Buenos Aires.

Although Dr. Brown had not contemplated severing his connection with St. Andrew's, Buenos Aires, he found his health much improved during his stay at home; and as has been mentioned, he was appointed to a professorship in the Faculty of Theology at St. Andrew's University. Mr. Smith's services had been found very acceptable by Dr. Brown's parishioners, and he therefore received a very cordial call to succeed Dr. Brown. His appointment as Consular Chaplain was

confirmed by the British government, and in May of 1851 he went home to be ordained.

It will have been noted that when the constitution of the "Scotch Presbyterian Chapel", or St. Andrew's, as it afterwards became, was adopted in 1829, it was expressly stated that its promoters gave in their allegiance to "the Established Church of Scotland", a designation which was doubtless in common use, although it has never been the title of the Church in question. It will be found referred to in many old Scottish documents as "the Church of Scotland as by law established"; and after the Disruption, and the adoption by those who seceded in the year 1843 of the title "the Free Church of Scotland", their claim being that they were actually the Church of Scotland free (for which reason they also annexed the historic emblem), the term "Established Church" came into more common use. Our older members will recall the initials which figured in many a controversy in Scotland, at a time when disestablishment was a live issue, of "E. C.", "F. C.", and "U. P.". But the right and proper title is, and has always been, "The Church of Scotland"; and with the consummation of the Union this year, the title retains its old simplicity, with a renewed and added significance.

In these annals, however, we have quoted the title actually employed by our predecessors at the time, not only for the sake of local historic accuracy, but because it has an interesting bearing on the evolution, during many years, of St. Andrew's Church in Buenos Aires. It was always felt by those who cradled its infant days, and tended it during the many difficulties which it shared with the young Republic, that they were entitled to an equal standing with the larger Church of England. For this reason they worked for several years, and with eventual success, for the recognition of what they constantly referred to, in official documents, as their "Establishment".

From the time when recognition, and substantial support, were accorded to the "Scottish Establishment" here, the posi-

tion of the congregation was peculiar, if not indeed unique, during the period from 1838 to 1875, in the latter of which years government subvention and control came to an end. In the month of December of each year, a "Meeting of British Residents" was held in the British Consulate, and was presided over by H. B. M. Consul. At this meeting a statement was presented of the year's income, which consisted of a list of subscriptions, the names of all subscribers being given, as those who were entitled to be present at the meeting. For many years there were no church collections nor offertory: at intervals, the officials of the Church decided to have a plate at the door, in accordance with the old home custom, but the practice was not continuous: the regular revenue of the Church came in the form of pew-rents, or of individual subscriptions, paid in one sum or in instalments during the year. Against this income was charged the amount of the miscellaneous expenses; and the balance formed the stipend of the minister, supplemented by an equal amount for which the Consul gave a certificate, and which was contributed by the British government, who also paid one-half of the expenses. The stipend thus varied from year to year, according to the liberality, or the prosperity, of the subscribers, or it might be according to the fluctuating value of the currency, as compared with sterling.

It is interesting to study the varying fortunes of the Church, from the financial point of view, as reflected in the stipend of one who was its minister for many years. The Rev. James Smith came here in 1849 a licentiate of the Church of Scotland, but unordained, to take charge of the School, at a salary of £150; in the same year Mr. Brown, then minister of the Church, went home, having arranged with Mr. Smith to act as his *locum tenens,* in all pastoral services save such as called for an ordained minister. For such services, he was to be paid out of the stipend of the minister an additional sum of £100, the arrangement therefore costing the congregation nothing, unless it were a small honorarium to the minister of

St. Andrew's Church, Buenos Aires

the German Evangelical Church, for occasional services rendered in the administration of the sacraments.

In the following year, Mr. Smith became minister in succession to Mr. Brown; but his appointment had to be submitted to the annual meeting of British Residents, to the British Consul, and finally to Lord Palmerston, then head of the Foreign Office, in order that the subvention might be continued. Mr. Smith's remuneration(for which there was a guaranteed minimum of $35,000 currency then equal roughly to a little over £300) was a varying quantity. Each year it was worked out, to the last halfpenny, for the consular meeting, and for the fixing of the government grant, which was in due course remitted here in sterling. The following are the figures which were approved by the consul over the early period of Mr. Smith's ministry, as the half subscribed by the congregation, a like sum being also contributed by the government:—

1851	£312.15.1
1852	216. 3.3
1853	269.11.1½
1854	263.14.7
1855	301. 6.4
1856	381. 2.2
1857	372.10.0
1858	305. 9.8
1859	296. 7.8½
1860	241. 6.6
1861	360.14.2

It may be noted that 1860 was the year in which Mr. Smith was at home, and the services of St. John's, Quilmes (now Florencio Varela) and those of St. Andrew's, were kept up single-handed by the Rev. Francis Gebbie. In acknowledgment of the latter's services, the congregation raised a sum of $20,000 currency, which was then equivalent to about £200, of which one-half was voted to Mr. Gebbie personally, and the other half

to the funds of his Church. The large figures in currency of the Church's finance are rather startling, until one recalls that the paper dollar was then of a value fluctuating between twopence and threepence. During this period, for example, the Church paid off an old loan of $2,000, which had been contracted in hard dollars. There were some arrears of interest, and the amount which was paid in currency was $60,000. In the year 1864, the currency was converted into hard dollars, familiarly known as "patacóns", of the value of 49½d, although the old twopenny dollar remained also in circulation for years afterwards. The "patacón" was properly speaking an ounce of silver; but the ratio of silver to gold was then very different from what it afterwards became, in the days of bimetallism.

From the year 1861, Mr. Smith's half-stipend, contributed by the congregation, remained tolerably steady, just under £400. One suspects, perhaps unjustly, that the congregation, or the Trustees, knowing that the maximum subvention was £400, were content to allow the figure to remain at that: in any case, it largely exceeded the original guaranteed minimum. In view of later finances, it may be kept in mind that Mr. Smith occupied a house on the Church property, which he generously shared with the School; and it is to be considered also that expenses of living in those days were comparatively small. The stipend of £800 (without manse), which was fixed for Mr. Fleming when he took over full charge from Dr. Smith, and at which figure it remained for many years, the only increase being through the building of a manse some twenty years later, was certainly a bare equivalent of his predecessor's remuneration.

To return to our annual meeting of British Residents, at each of which, it might have been mentioned, four members were elected as "Trustees", or Committee of Management, the expressions being used as interchangeable, in the year 1873 the Consular Act of 1825 was repealed. The watchword of Mr. Gladstone's government was peace, retrenchment and reform; and one of the obvious directions in which retrenchment

was possible was that of consular chaplaincies. It was quite fairly argued that in many cases, of which Buenos Aires was notably one, the English-speaking Protestant communities in foreign countries were strong enough to maintain their own services. The assistance of the government had been most valuable at the beginning of things; but it is questionable whether the staff had not now become a crutch, on which too great reliance was placed, whereby the initiative of congregations was crippled.. Be this as it may, the intimation now made by the British Consul was quite definite: the government was prepared to continue assistance for the current year and the following one, after which all subvention must cease, except that a pension for life would be continued to Mr. Smith, the amount being fixed at the curiously odd figure of £231. 0. 9. The Consul was instructed at the same time to intimate to the members that the government resigned any lien which it might have over the Church property, to which it was promptly replied that as all the funds for the purchase and construction of the Church had been contributed by individuals, there was not then, and there never had been, any lien of the kind.

The "disestablishment" of St. Andrew's Church, Buenos Aires, accordingly came into effect at the end of 1874, when the last meeting of British Residents subscribing to the Church was held at the Consulate. On the 15th of January, 1875, the first free and unfettered congregational meeting since 1837 was held in the School Room, with a total attendance of nine persons, under the Chairmanship of Mr. Robert McClymont, when Messrs. R. McClymont, David Methven, John Drysdale, and James Watson Bell were elected as "Trustees" for the year, and Mr. A. Auchterlonie as "suplente". The meeting awarded votes of thanks to the Consul, then Mr. H. Augustus Cowper, and through him to the British Government, for their past good offices, and for the liberal way in which the Church had been treated, on the termination of an arrangement which had lasted wellnigh fifty years.

Present-day members of the Committee of Management may note with a certain wistfulness that the Trustees, during this long period, held as a rule only two meetings in the year, one at the commencement of the year for the election of the office-bearers, and one at the end of the year, for the presentation and approval, in anticipation of the General Meeting, of the Treasurer's accounts, which were docketed by them in the following form:—"We hereby declare, upon our honour, that the above statement is just and true, according to the best of our knowledge and belief."

On the return of Mr. Smith from home in 1851, his activity very soon took shape in the organizing of a congregation in the Quilmes district, in that part of it now known as Florencio Varela. A "Rancho Kirk" (i.e. of "wattle and daub") was constructed not far from the site afterwards occupied by the permanent Church of St. John's; the latter was opened on 18th February 1855, and is still in existence and used for occasional infrequent services, although its members and adherents have been scattered far and wide. Mr. Smith conducted services there once a month, until the arrival from home of the Rev. Francis Gebbie in January of 1857. Mr. Gebbie was ordained by the Presbytery of Glasgow, at whose university he had been a student, and he remained as minister of St. John's until 1883, when he retired to live in Scotland. During his pastorate a subsidiary congregation was formed at Jeppener, which was a centre for a number of Scottish and English residents, and was within riding distance of St. John's.

In the year 1859, Mr. Smith found it necessary to visit the old country, for the sake of his wife's health; and it was fortunate accordingly that in Mr. Gebbie the congregation of St. Andrew's had a friend who was able and willing to fill the gap, although to some extent at the expense of his own regular services. They greatly appreciated the friendly way in which the congregation of St. John's agreed to share with them the services of their minister.

Even before his absence, Mr. Smith had held services,

St. John's Church, Quilmes
(Now Florencio Varela)

St. Andrew's Church, Chascomus

and had organized another "Rancho Kirk", this time in the district of Adela, near Chascomús, some 75 miles to the south of the city of Buenos Aires. In this district, in the early fifties, quite a number of Scotsmen and their families had taken up lands and settled; and the Rancho Kirk, although only a "wattle and daub" edifice, was comfortably furnished, and was seated for 120. It is recorded that the opening services were held on the Monday, instead of Sunday, after two days of drenching rain, and that Mr. Smith arrived on horseback, in waterproof garb, on the Sunday, after a ride of some seventy miles.

Here services were held monthly, by Mr. Smith and Mr. Gebbie alternately, until the Rev. Martin P. Ferguson, who was selected by the Colonial Committee for the new charge, arrived in the year 1862, having been ordained by the Presbytery of Innellan. During his first ten years, Mr. Ferguson's experience was a chequered one. Severe droughts told heavily on the resources of the members, and the Colonial Committee afforded generous aid during two or three difficult years. The situation of Chascomús, however, differed from that of St. John's in that it was a growing town, which achieved during the years when it was the terminus of the Great Southern Railway a temporary importance that was not altogether maintained in after years. The congregation found it advisable to purchase ground for the formation of a Protestant Cemetery, some distance outside of the town, and this Cemetery was called into requisition to a much larger extent than had been anticipated, in the year 1868, owing to an outbreak of cholera, which on one estancia alone claimed forty victims. Fortunately, the epidemic did not last long, and the visitation was not repeated.

A manse had been from the first provided in the town of Chascomús for Mr. Ferguson; but it was decided that as comparatively few of the members were resident in the town itself, the permanent church should be built on part of the ground which had been bought for the cemetery. St. Andrew's

Church, Chascomús, is thus the one of our churches which has a churchyard of its own. The church was opened in 1872; but the site selected was not altogether happy, as the roads which lead to the church are apt to become something like impassable in bad weather. A good hall was constructed in the town, by the generosity of Miss Robson, whose name it bears, and services are frequently held here, instead of in the Church.

With the opening of the permanent Church in Chascomús, the activities along this line which emanated from St. Andrew's, Buenos Aires, may be said to have ceased; and no further attempt has been made to establish churches elsewhere than in centres of population, chiefly suburban. Mr. Gebbie's successor, the Rev. Lachlan McNeill, resided at St. John's until his retirement in the year 1910, when no further appointment was made. Mr. McNeill paid periodical visits to the scenes of his former labours in the north of the province of Entre Rios, where there were a number of Scottish settlers, chiefly Highland, to whom at times he preached in Gaelic. These settlers lived at great distances from one another, and the services were held at the house of one or other of them. In a similar way Mr. Ferguson, the minister of Chascomús, conducted services at various estancias in the province of Buenos Aires, having as many as twelve preaching stations of this kind on his list.

In the year 1900 we were favoured with a visit from the Rev. Dr. Mitford Mitchell, one of H. M.'s Chaplains, and later Moderator of the General Assembly of the Church of Scotland. He consulted with the Minister and Kirk Session of St. Andrew's, Buenos Aires, as to the best way of meeting the demand for occasional services at individual estancias and centres in the interior of the country, including among others the cities of Rosario and Bahía Blanca. On his initiative the succession to Mr. Ferguson in Chascomús was entrusted to the Rev. E. Williamson, who remained there for several years, and was succeeded after an interval by the Rev.

Alfred S. Barritt, and he again after an interval by the Rev. M. Gillespie, who resigned in the year 1927. But concurrently with the filling of the Chascomús charge through the help of Dr. Mitford Mitchell, the latter succeeded in securing the services in 1902 of the Rev. A. Taylor Hill as travelling chaplain, under the direct control of the Kirk Session of St. Andrew's, Buenos Aires, in the hands of which body this part of the work has remained since that date, having been carried on successively by the Revs. Neil MacColl, Dugald McCallum, J. Aulay Steele, P. Hill Nicoll, J. Stuart Cameron, R. J. V. Martin, J. Y. Clark, Victor Wands, P. Macpherson and Hector K. Macdonald.

The district covered by this "camp chaplaincy", the word "camp" being borrowed from Spanish as covering all extra-urban work, in addition to certain centres of population too small for the institution of regular services, is of course a very wide one, including on the east one or two posts in the Republic of Uruguay, and ranging as far west as the city of Mendoza, the northern limit being the province of Jujuy, and the southern the south of the province of Buenos Aires, or say a territory of 700 by 1,200 miles.

Patagonia is a separate district, and can only be referred to very briefly. Among its scattered settlers, are a large number of Scottish sheep farmers, many of them wealthy, and most of them prosperous, but leading a very isolated life. It was visited at intervals of several years by the Revs. A. Taylor Hill and Neil MacColl, and finally in the year 1925 by the Rev. Douglas W. Bruce, on a special mission which owed its initiation to the Colonial Committee of the Church of Scotland. While these lines are being written, it is the region of another special mission by the Rev. J. S. Taylor, one of the ordained assistants at St. Andrew's, Buenos Aires, where his special district is that of the northern suburbs.

It is on record that in the founding of the outside churches considerable material assistance was rendered by Presbyte-

rians resident in the city; and it should by no means be forgotten that at various times, and now continuously during a great many years, a generous annual contribution in aid of local work among English-speaking Presbyterians has been received from the Colonial Committee of the Church of Scotland, although if a strict interpretation of the word colonial had been adopted, we who are resident in a foreign country should not have been entitled to receive assistance from such a fund. We have seen that at the commencement of the work in the city assistance was obtained from home, from the government and from individuals. The operation of the Consular Act came to an end in 1874, except for the pension which was accorded to Dr. Smith for life; and it seems reasonable that for work among our own people throughout this country, we should depend on our own efforts. At the same time, it must be admitted that the work tends to become more difficult, because more extended, all the time. The tendency of those of our people whose work lies outside of the cities, on the land which is the wealth of the country, to go farther and farther afield, a tendency which has ended in the dispersal of the permanent congregations at St. John's and Chascomús, continues to make itself felt; and the distances which have to be covered by our chaplain grow greater as time goes on. It seems evident that more frequent services in some centres would be appreciated and sustained: this could not be done without the addition of another camp chaplain to our clerical staff. If this addition were made, it might be possible to undertake a tour over Patagonia once a year, instead of at intervals of several years, as at present.

Having thus dealt with the outside work for which St. Andrew's is in the main, not to say almost entirely responsible, we now return to take up the history of the Church in the city of Buenos Aires, at the point where we left off. Mr. Smith, who afterwards received the degree of D. D. from the University of Glasgow, occupied the charge from 1851 without assistance until the year 1879, when an assistant was

Rev. J. W. Fleming, D.D., O.B.E.,
Third Minister of St. Andrew's, 1883-1925

appointed in the person of the Rev. J. W. Fleming, afterwards D. D. of Aberdeen. During all this period the work of the Church was steadily carried on: in addition to regular services, in town and out of town, which would have taxed the energies of any man, various activities were initiated and carried on. A church free circulating library was organized, which still continues to attract many readers; and the Sunday School of the Church was on the whole well supported. The importance of this work among the young is if possible greater than at home; for the influences of the language of the country, and the prevailing form of religion, tend to the absorption of the young Anglo-Argentine, to his disuse of the English language, and to his being lost to Protestantism and often to any faith at all. If he can be carried, during the critical periods of childhood and youth, in the stream of the Church's activity, on to full membership, the gain is great, both to our Church and also to himself, without in the least prejudicing that local nationality which he is entitled, and in most cases proud, to claim.

During Mr. Smith's solitary tenure of office, he was called on to face difficulties such as have happily not been repeated; and during the visitations of cholera in 1867-8, and of yellow fever in 1871, he, in common with the Rev. T. E. Ash, of St. John's Anglican Church, and the Rev. Father Fahy, the Irish chaplain, won golden opinions from all sorts of men, for courage in facing the risk of infection, and energy in the organizing of relief for families in distress. With the introduction of better sanitary conditions in the city, including water supply and drainage, the danger appears to have passed; for the city has never again had such an experience.

Mr. Fleming arrived on 2nd December, 1879, and took up the duties of assistant to Dr. Smith; and in spite of a period of uncertain health during the early years, his presence made itself felt from the first. Among other activities, the Scotch School, which had been leading a somewhat precarious existence, with very reduced numbers, was reorganized under Mr.

A. Watson Hutton, M. A., an honours graduate of Edinburgh, who was brought out from home in 1882. Since then, the School has not only maintained and increased its own usefulness, but has been the parent of other schools which have been rendered necessary by the growth of the suburbs of the city, and by the general habits of British residents, who prefer as a rule to live in the suburbs rather than in the city. It is still the largest of our schools, and it has recently earned the commendation of a British government inspector who visited this country in 1927, and reported generally on conditions in the schools belonging to the British community here. The position *ex officio* on the School Committee of the Minister of St. Andrew's Church has been by no means a sinecure: it has helped to maintain the school on the lines contemplated by its founders, while adapting them with very considerable success to the different conditions prevailing here.

At the beginning of 1882 Mr. Smith intimated his intention to retire as from April of the following year. Mr. Fleming was invited to become his assistant and successor, and to accept the sole charge as from 1st May, 1883. His place was taken during a year's leave of absence on account of ill health from June 1884 to June 1885, by the Rev. Charles Robertson, afterwards minister of the parish of Assynt. In 1889, after ten years' residence in this country, Mr. Fleming was granted leave of absence, his place being supplied for six months by the Rev. W. B. Strong, minister of Glencorse, who when taking leave in October of 1889 urged on the congregation the absolute necessity of providing an assistant to Mr. Fleming, in view of the way in which the work of the church had increased, and in spite of the fact that Dr. Smith still continued to render valuable assistance, although entitled to regard himself as "emeritus".

Mr. Strong's advice was taken to heart by the Kirk Session and the Committee of Management; and Mr. Fleming's first assistant arrived in 1890, in the person of the Rev. D. J. Moir Porteous, now minister of Port Glasgow. He was the

first of a long continuous line of assistants, whose names and dates of service it is fitting to chronicle here, with a note of their later spheres of action, as follows:

TOWN.

1850-51	†	James Smith	St. Andrew's, Buenos Aires
1879-83	†	James W. Fleming	do.
1884-85	†	Charles Robertson	Assynt, Sutherlandshire
1889		Alexander MacDonald	Otautau, New Zealand
1890-92		D. J. Moir Porteous	Port Glasgow
1892-94	†	W. Lyall Wilson	St. Cuthbert's, Edinburgh
1894-95	†	T. Edward Taylor	Dooars, India
1895-97		A. R. Howell	Paisley Abbey
1897-1900		J. H. Horton MacNeill	Gargunnock
1900-02		C. Gordon Mackenzie	West Parish, Crieff
1904-04		R. Shaw Masterton	Rosemarkie
1904-06	†	W. N. Monteith	Elie
1906-08		W. A. Forbes	Murroes, Dundee
1908-10		D. Bruce Nicol	St. Mark's, Dundee
1910-12		Douglas W. Bruce	St. Andrew's, Buenos Aires
1910-11		J. Aulay Steele	St. Vincent, Glasgow
1911-12		Percival MacKenzie	Dulwich, London
1912-13		J. H. Williams	Fraserburgh
1912-14		P. Hill Nicol	Scotland
1914-16		W. M. Laing	Union Church, Valparaiso
1915-16		J. Stuart Cameron	Springburn, Glasgow
1916-20	†	Donald MacDonald	Benbecula
1917		W. T. Duncan	U. S. A.
1919-21		Donald Macphail	Lochcarron
1919-20		Peter Macpherson	Vryheid, Natal
1921-23		J. Y. Clark	Inch, near Stranraer
1921-26		Archibald Bell	Kelvinhaugh, Glasgow
1922-26		Peter Macpherson	Vryheid, Natal
1923-25		Neil MacColl	Scotland
1923		C. Gordon Mackenzie	West Parish, Crieff
1926		James S. Taylor	Northern Suburbs, Buenos Aires
1927		A. R. E. Macinnes	Mauchline
1927		D. A. Macrury	St. Andrew's, Buenos Aires

CAMP.

1902-07	A. Taylor Hill	Old Luce, near Stranraer (retired)
1908-12	Neil MacColl	Scotland
1910	Dugald McCallum	Rosskeen, Invergordon
1912-14	J. Aulay Steele	St. Vincent, Glasgow
1914-16	P. Hill Nicoll	Scotland
1916-18	J. Stuart Cameron	Springburn, Glasgow
1918-19	Neil MacColl	Scotland
1919	A. Taylor Hill	Old Luce (retired)
1919	R. J. V. Martin	Alvah, Banffshire
1919-20	J. Y. Clark	Inch
1920-21	Peter Macpherson	Vryheid, Natal
1922-24	Victor Wands	Garvald, Haddington
1924-25	R. J. V. Martin	Alvah
1925	Hector K. Macdonald	Argentina

The following have acted as Locum Tenentes:

1889		W. B. Strong	Glencorse
1900	†	W. Lyall Wilson	St. Cuthbert's, Edinburgh
1910	†	W. N. Monteith	Elie, Fifeshire
1919		Neil MacColl	
1925-26		Neil MacColl (Vacancy)	

In the year 1918 assistance was rendered by the Rev. J. H. Williams, who was in the Argentine on leave from Scotland.

Mention should be made of the assistance rendered in the home country, in the selection of assistants, by the Very Revs. Professor Charteris, Dr. Mitford Mitchell, Professor Cooper, and the Revs. Professor Curtis and Professor Main, for whose services the congregation is deeply indebted, and whose best testimonial is the type of men whom they have sent from time to time, to serve in this outlying post of the Church of Scotland.

It is to be borne in mind that as from the appointment to the camp Chaplaincy of the Rev. A. Taylor Hill in 1902, the

number of permanent assistants in St. Andrew's was increased to two, and that as from the year 1910 it has been found necessary, on account of the increase in the number of suburban services, to have two assistants resident in town. During the troubled years after 1914, it was not always found possible to maintain this number, not from want of willingness to support them, but because the men were not available, the supply being short even for home charges.

The first of the branches proper, as distinguished from daughter churches, of St. Andrew's, Buenos Aires, was opened in Barracas, being the south end of the city, in June, 1888. It took its rise in services held in that district in a school belonging to the Rev. W. Williams, a Welsh Minister; and a building suitable for both church and school had been built at a cost of something like £1,500. The services were successfully carried on for a time by Mr. Williams, under the superintendence of the Kirk Session of St. Andrew's, with occasional assistance from the Rev. Dr. Smith. At that time there was a large English-speaking population resident in this part of the city, as the movement to the outer suburbs had not yet assumed very great dimensions. The Great Southern Railway, whose workshops had been built there, had a large number of English-speaking employees; and those who took an interest in religious matters, for themselves or their children, and who were not Anglicans, found their needs efficiently ministered to in Barracas. In the membership there, it is probable that there were as many English as Scotch. The Sunday School became, and continued for a good many years to be, the largest in the country. Figures taken in 1895 showed the numbers to be respectively, Town 152, Barracas, 215; and the attendance at the latter continued for some years at above 200. A very notable change in conditions, especially as regards Sunday School, commenced with the removal of the Southern Railway workshops in the year 1902 to "Talleres" (anglice, "Workshops") some 8 miles down the line, the station having been later rechristened, some years ago now, with the somewhat

unwieldy name of Remedios de Escalada, after the wife of General San Martin. While the attraction to the old home in Barracas held for some years, it was eventually found necessary to follow the parents and the children to Talleres, where services and a Sunday School were gradually extended to meet the wants of the neighbourhood, as will be told under the date when a permanent home was found for them. Little by little the membership and attendance at the Barracas church dwindled. It was found that there were probably more Spanish-speaking Protestants in the district than English-speaking. Services for the former were gradually introduced, with the sanction of the Kirk Session, by some of the more active and earnest of the workers in the Sunday School, who, having been born and educated in the country, were as familiar with Spanish as with English, if indeed they did not find themselves more at home in the former language.

In the year 1905, this country was visited by Dr. Harry Grattan Guinness, then at the head of the Regions Beyond Mission in London, an organization which had several missionaries working in the Spanish language at stations in this country outside of the city of Buenos Aires. He urged upon Mr. Fleming the desirability of making more use of such extremely suitable premises as St. Andrew's had in Barracas, and offered his services to secure a suitable man, a Presbyterian if possible, to carry on work in Spanish there. The Kirk Session, on Mr. Fleming's earnest recommendation, agreed to support the proposal; and eventually a suitable and qualified man was found in the Rev. José Felices, who had received part of this education at the universit of Aberdeen, and who was ordained in 1912 by the presbytery of Andalucía (Spain) whose Training College he had attended, for work in Spanish in connection with St. Andrew's. Since the year 1912 Mr. Felices has carried on his work, with the assistance of several bilingual members of the church, two of whom are now elders. His constituency is a large one, but a good deal scattered: still, it is found possible to carry on

regular services at several points; and the work among the young is specially encouraging, there being about 400 children connected with the eight Spanish Sunday Schools belonging to the church, for whom an annual joint service in St. Andrew's is conducted in Spanish once a year.

The next branch to be formed was that in Belgrano, which like Barracas, is within the municipal boundaries, but is on the north of the city. Unlike the Barracas congregation, which was largely of the artisan and general employee classes, that in Belgrano is composed practically in its entirety of city and professional men. It had been recognized for some years that while our members resident in Belgrano did not find it impossible to attend church once a Sunday, it was useless to expect their children to come. The journey in tram or train, or even a combination of both, occupied about an hour each way. Allowing for waiting time, it meant an absence from home of three to three and a half hours. When comment is made on the comparatively small number out of a congregation of several hundred members who attend the town service at St. Andrew's, I am tempted to draw a parallel. If we were to assume a French Church population of several hundred adults resident within reach of Edinburgh or Glasgow, how many of those in business in the city but resident let us say in Stirling, from which the train journey is less than an hour, would be found in regular attendance on the Sunday services? Yet Belgrano is the nearest of all our suburbs.

When Dr. Smith died, on the 9th of October, 1906, it was remembered how near to his heart had been the children of the Sunday School, and how he had welcomed the opening of the branch in Barracas. It was felt that it was unworthy of us to leave our children in Belgrano to be ministered to by others, instead of following them where it was possible to do so. And above all, it was felt that the most fitting memorial to a distinguished father in our Church would be found in the erection of a Hall in which the work he had been so keenly interested in could be carried on, and developed as opportunity

should offer. Subscriptions were liberally offered, an excellent site was purchased, and an attractive building was erected, which was opened on 22nd November, 1908, for the regular Sunday School, and for as frequent services as could be found possible. A bust of "Padre" Smith, and a memorial tablet, were placed in the Hall, and unveiled on the 3rd of January, 1909. Later on, it was found necessary to add a Hall for such social and other meetings as it might be felt unsuitable to hold in premises which were devoted to religious purposes, and one or two class-rooms also were added, the whole at a cost from first to last of something like £5,000. An organ was also generously donated. Finally, the services in Belgrano, and with Belgrano as a centre, were felt to be so important, that an application was received to set apart one of the ordained assistants to be minister in charge of the Northern Suburbs, with residence in Belgrano. To this the Kirk Session of St. Andrew's agreed, and this quasi-independent charge has been occupied successively since 1921 by the Rev. J. Y. Clark, the Rev. Archibald Bell, and the Rev. J. S. Taylor, the present occupant. The Church building was dedicated, as the Dr. Smith Memorial Church, in the year 1926.

For the third branch founded at the instance, and with the support of St. Andrew's, Buenos Aires, we have to go far afield, to the city of Bahía Blanca, the chief seaport in the south of the province of Buenos Aires, at a distance of no less than 425 miles from our centre. Both from Chascomús, which is about a quarter of the way to Bahía Blanca, and from the city of Buenos Aires, visits had been paid by the respective ministers, but at longish intervals. Still, the city, and the Scottish population within it and in its vicinity, were felt to be of such importance as to call for the construction of a permanent church building, and to leave the exact form of its services to be determined by the wants of the future, and the capacity of the two parent churches. Here again, the cost was considerable, and the resources very much more limited than in Belgrano. But the liberality of various friends, and

DR. SMITH MEMORIAL CHURCH, BELGRANO

the obvious call for activity which came from our countrymen in the district, encouraged us towards the act of faith whereby a site was purchased at a cost of £1,000, and the church was erected, with the guarantee of St. Andrew's, at an outlay of some £4,000 more. The congregation has been ministered to so far as possible, largely over a series of years by successive ministers from Chascomús. It is at present fortunate, through the good offices of the Colonial Committee of the Church of Scotland, in enjoying the services of the Rev. J. McIntyre, who has had a wide experience in Australia. It may be admitted that the problem has not yet been solved, but what is possible has been accomplished, and the future is not unpromising.

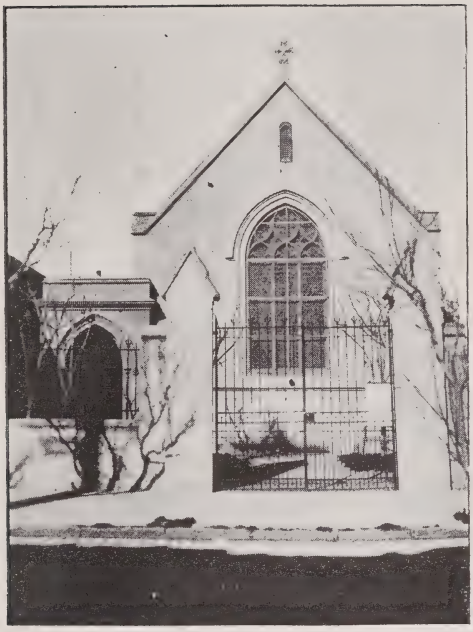
The Bahía Blanca land was purchased as far back as 1907; but two or three years passed before sufficient money had been raised to justify the members in proceeding to build, and it was not until 15th December of 1911 that the building was opened and dedicated. Meantime, a Bazaar had been held the proceeds of which reached some £3,000, which was devoted chiefly to the promoting of extension schemes in Bahía Blanca and in the suburbs; for by this time the suburb of Temperley, on the Southern Railway 12 miles out from Buenos Aires, where the English speaking population, largely presbyterian, is considerable, and where there were then only the Anglican and the Methodist Churches at Lomas, some distance away, was claiming attention. Here again the needs of the children constituted the most obvious and imperative claim. The ground was bought in 1911; but certain difficulties of title or possession caused a little delay; and it was not until the 2nd of March of 1913 that the Church was opened. The experience of Belgrano was repeated, but with even more emphasis. The activities of the local congregation, and the success of the local Sunday School, were so great that within a few years extensions were called for; and the largest Sunday School connected with St. Andrew's meets there in a Hall and buildings which are thoroughly well suited to the needs of the case. A

pipe-organ here also has added to the attractions of a beautiful little church and a hearty service.

In fact, it may be said with confidence that Belgrano and Temperley may in the future develop to such an extent as to offer sufficient scope for independent charges, and the organization of a Presbytery. In the meantime, however, it appears to be the general feeling that the Kirk Session of St. Andrew's has pursued a wise policy, in encouraging the formation of active local Committees, with a large share of autonomy, but in keeping for the time being at any rate the control of services, pulpit supply, and pastoral work in the hands of the one Kirk Session, on which each one of the suburbs is represented.

In treating of the history of Barracas, we have referred to the shifting of population due to the removal from that part of the city to an outside suburb of the workshops of the Great Southern Railway. The services held there, and the Sunday School, commenced in 1905, gradually assumed such dimensions as to justify the erection of a church, the foundation stone of which was laid in May 1913; and the dedication of the building followed shortly afterwards, in August of the same year. Unlike the other suburban churches, where the properties belong to the congregation of St. Andrew's, as the only corporate entity so far constituted, no ground was purchased in Talleres, or Escalada as it is now usually termed, by way of reducing the cumbrous character of the full name now given to the railway station. The Church is not composed of such permanent materials as the other suburban churches, and the ground, instead of being owned by St. Andrew's, is rented on a long lease from the Great Southern Railway, at a nominal rental. A great deal of good work is carried on there, under considerable difficulties in the way of securing workers; and the contributions to the Church's different causes are as liberal in proportion to the means of the members as are those in the wealthier centres.

The latest addition to the Church's suburban properties is at Quilmes, some 12 miles to the south, on the line to La



Bahia Blanca Church

Escalada Church

Plata. It is many years since a Protestant Association was formed in Quilmes, for the purpose of maintaining periodical services among the English-speaking people there. In due time the inevitable fissiparous operation took place: an Anglican Church was founded, and the Association, which had a hall of its own that was extensively used by the community for miscellaneous purposes, was left to minister as it could to the needs of those who were unable to give in their conformity to the Church of Rome or Church of England. For some years services were conducted by an English nonconformist minister, who was resident there and who kept a school during the week; and after his withdrawal services were held in the Hall of the Protestant Association by Scotch Presbyterians and American Methodists alternately; but eventually it was resolved, especially in the interests of the Sunday School, to approach the Kirk Session of St. Andrew's, and invite it to undertake the conduct of the services there, an arrangement which has now lasted well over twenty years. For reasons which are as obscure as are the local groupings of scholastic institutions in England, Quilmes became a centre of English schools; and while the growth of a congregation was slow, it appears to have been on the whole well sustained. It was eventually felt that the original hall had outlived its usefulness, and that more suitable accommodation should be provided: the necessary funds were raised, largely through the liberality of one of the members of St. Andrew's Kirk Session who was resident there. A very comfortable and suitable Hall was opened in 1923; and on the 11th of May of the following year the Church itself, which rivals in attractiveness those in the other suburbs of Belgrano and Temperley, was dedicated.

We mentioned, on page 15, the expropriation of the original St. Andrew's Church by the municipality of Buenos Aires, which as the Federal Capital is under the direct control of the national government. This took effect in October of 1893, when the last communion was celebrated in the old

Church, which had enjoyed for twenty-two years the ministrations of Dr. Brown, for thirty-four those of "Padre" Smith, and for fourteen years those of Dr., then Mr. Fleming. The municipality attached great importance to the opening in its entirety of the Avenida de Mayo, which was to extend for thirteen blocks, cutting through the centre of the existing buildings from east to west. Only the first three blocks had then been opened, and for a year or two the old pillared front of St. Andrew's had faced the Government House, five blocks away. There were not wanting those who predicted that it might stand there for twenty years yet: for the financing of the operation, which may be roughly stated at $20,000,000, a sum which varied during half a dozen years, owing to fluctuating exchange, between one million and two and a half millions sterling, was a serious matter for a government which had passed through one of the worst crises of its history, and had been compelled to suspend the service on its foreign debt. In the end, things moved rapidly: the Scotch Church was demolished at the end of 1893, and in the course of the following year the Avenida was open from end to end, although it was many years before the buildings fronting on it were completed. The municipality, although they had reduced the price originally agreed on to less than half (allowing for difference in exchange), were not ungenerous in their treatment of the congregation. They undertook to supply accommodation for Church and School for one year, while new premises were being constructed, and this they did in the old building of the Faculty of Law at 330 Calle Moreno: for the remaining period of eight months, premises were rented at 1156 Calle Cangallo. These temporary premises met the needs of Church and School in general; but for the morning congregation the largest room available was too small. A most generous offer was made by the Board of the Methodist Episcopal Church, with which our own Church has always been on the most cordial terms, to arrange for the meeting of the two congregations on Sunday mornings in their Church in Calle Corrientes, the services to be conducted alternately by

the Methodist and the Presbyterian ministers. The hospitality thus extended can never be forgotten by those of us who were privileged to enjoy it, and in whose minds it is a fragrant memory. The evening services were held in the temporary premises, as was also the Sunday School, which at that time was held quarter of an hour after the morning service. The present writer, who was then superintendent of the Sunday School, has a lively recollection of the protracted eloquence of one of the visiting bishops from the United States, and of the race from 718 Calle Corrientes to 1156 Calle Cangallo, which became necessary in order that his small parishioners should not get out of hand during his absence.

It was soon foreseen that the new Church could not be ready within the two years; and as the funds in hand were evidently insufficient for the completion of the permanent Hall to be attached to the Church, it was decided to build a temporary hall on the site thus available, at the back of the church: this was furnished and ready for use in August of 1895, when the joint services came to an end. The tale of this temporary hall may be completed here. The architects had informed us that the materials would realise quite a fair proportion of their original cost of $9,000, when the time should come for the erection of the permanent Hall. Two or three years afterwards, when funds were in hand for the completion of the hall and auxiliary buildings, we were informed that the materials could not realize more than $2,000: and we reluctantly decided that as the temporary hall was in every way suitable, and was good for some twenty years, it should not be demolished to make way for its permanent successor. Providence, however, intervened; and in February 1899 a fire which broke out in the back premises of a property in Calle Belgrano spread to the adjoining hall, which being built of wood was completely destroyed. As it was fully insured, the financial problem was solved, although there had been anxious moments when it appeared that the church organ would be involved. Fortunately, this did not happen, and the permanent hall was constructed without delay. But those of

us who remember its predecessor lament that the acoustics of the existing hall are by no means equal to those of the former.

As has been mentioned, it was decided almost from the first that a central site, such as alone would be suitable for the church, would not be suitable for the school; and provision was made for the latter out of the funds in hand. The selection of a site for the church was a matter of anxious consideration. It was found impossible, on account of the price of land, to obtain one on the north side of the central avenue, where the English and the Americans have their churches; and the present site, on Calle Belgrano, with a small frontage to Calle Perú, was eventually purchased, the price being $154,000. The foundation stone was laid on St. Andrew's Day, November 30th, 1894, by the Hon. Mrs. Pakenham, wife of the then British Minister in the Argentine, the ceremony being conducted by the Rev. Dr. Smith and the Rev. J. W. Fleming, with the assistance of the Rev. Lachlan McNeill, of St. John's Presbyterian Church, the Rev. W. P. McLaughlin, of the First Methodist Episcopal Church, and the Rev. W. Hawksley Westall, *Locum Tenens* of St. John's Anglican Church. At the St. Andrew's Dinner of that year, held on the evening of the same day, an ovation was accorded to "Padre" Smith, who was happily able to be present.

By April of 1896 the new church was finished, and on Friday, the 10th of that month, the dedication service was held. It may be of interest to recall the names of those who took part. The service was opened by the Rev. Dr. McLaughlin, who gave out the 100th Psalm, and while this was being sung the Rose Window, which was the gift of the children of the Church, was unveiled. The lessons were read by the Rev. B. A. Pons, of the Waldensian Church in the Republic of Uruguay, and the Rev. E. W. Bussmann of the German Church in Buenos Aires. Prayer was offered by the Rev. Pelham Ogle, Rector of St. John's, and the sermon was preached by the Rev. J. W. Fleming. After prayer by the Rev. M. P. Ferguson, of Chascomús, the second paraphrase was sung,

THE MINISTERS OF St. ANDREW'S

Rev. J. Shepherd Taylor, M.A., Rev. D. A. Macrury, M.A.,
Rev. José Felices, Rev. Douglas W. Bruce, M.A.,
Rev. Hector Macdonald, M.A.

and the Rev. Dr. Smith pronounced the benediction. The first communion service was held on the following Sunday, when 348 persons communicated, being 30 more than at the last communion in the old church.

The total cost of the church, including the temporary hall and part of the auxiliary buildings, had been just under the $350,000 available after setting apart $100,000 for the School. It was estimated that for the completion of the buildings, for extensions required in Barracas, and for the provision of a manse, a further sum of $100,000 was required; and a very successful Bazaar was held in Prince George's Hall, then recently opened, which raised the greater part of the money. The new Hall and classrooms were completed in the year 1899, but the manse was not finished and occupied until 1901. The comparatively small amount over-expended was paid off in the course of several years, and it will have been gathered from the preceding narrative with reference to the suburban churches that large contributions, amounting to well over $200,000, have been made for these purposes during the thirty years or so which have elapsed since the new Church was built, and have thus added to the properties owned by St. Andrew's, Buenos Aires.

II. DESCRIPTIVE

In addition to the foregoing contributions, the piety of friends and relations has enriched the Church with a number of stained glass windows, all of beautiful design, as planned in accordance with a general scheme by Messrs. J. and W. Guthrie, of Glasgow, at the time when the Church was built. With the exception of the six small clerestory windows on the

south side of the two transepts, the scheme has now been completely carried out.

The architects of the Church were Messrs. Merry and Raynes, of Buenos Aires, and it is generally admitted to be one of the finest specimens of Gothic architecture in the country, as to which our illustrations will give those of our readers who have not seen the church an opportunity of judging.

In it we have a building modelled on true Gothic lines, in which the Gothic effect is produced, not merely by the introduction of characteristic ornamentation, but by the design and treatment of the whole. The interior is strikingly simple and graceful, with a spaciousness and loftiness that conduce to impress upon the worshipper a feeling of humility and a sense of his personal insignificance. The exterior is somewhat more ornate, but not less appropriate. The square turret, guarded by pinnacles, above the south end of the Church, is more in keeping with the traditional fortitude of the faith of John Knox, than could have been a soaring steeple, of perhaps more aspiring but feebler character.

The windows add greatly to the beauty of the interior, their proportions and colouring being remarkably pleasing. A sunny morning will reveal the building at its best, when the mellowed rays through the upper windows stream down in variegated colours, and relieve the severity of the architectural lines.

Good use has been made of the ornaments of the English Perpendicular Period, but in a restrained manner. Pinnacles, crockets, and finials all find suitable settings. The massive pillars of red Aberdeen granite, which support the clerestory, give the mark of solidity, and at the same time add to the convenience of access from the side-aisles to the nave.

The seating accommodation, including the choir stalls, is given at 520; but the roomy pews allow for considerably more in case of need.

Before passing from this brief description of the build-

ing, mention should be made of the acoustic properties, which are specially excellent for the musical part of the services, the vaulted timber roof acting as a sounding-board for voices which would otherwise be dispersed in the upper part of the Church. This was particularly noticeable at the dedication of the Church, when the most clearly audible part of the service was that of the prayers intoned by the Rev. Pelham Ogle, Rector of St. John's Anglican Church.

For the purpose of describing the memorials with which the Church is now adorned, the best method will be to start from the west porch, which is the only one in ordinary use, as an alteration in the street level has left the east porch somewhat "in the air", and it has been unnecessary to incur the expense which would be involved in making it more accessible. The most notable feature in the vestibule of the west porch is the marble bust of "Padre" Smith, which is accompanied by a beautiful bronze tablet, with the following inscription:—"IN MEMORIAM. The Rev. James Smith, M. A., D. D., Minister of this Church 1851-1883. Pastor Emeritus 1883-1906. The Memorial Hall in Belgrano and this marble bust are erected in affectionate remembrance of his unwearied services to the Community, and in token of the universal love and regard in which he is held."

In the same vestibule, and also in that of the east porch, some room was given for the architect's ingenuity in adapting to the style of the edifice four stained glass windows which had been placed in the old church, the architecture of which was entirely different. A setting has been adopted which does every justice to the windows, and at the same time the breach of harmony which would have arisen had they been placed within the Church is avoided. Two windows are placed in each vestibule, those in the east on the right, and those in the west on the left, of the entrance. The following are the particulars:—

East Vestibule

(1) Subject: The three Marys at the Empty Tomb.

Inscription: "In loving memory of her parents James and Elizabeth Black this window is erected by their affectionate daughter G. C. Black. 1876."

(2) Subject: Jesus and Mary Magdalene at the Tomb. St. John XX. 14-17.

This window bears no inscription, nor has it a tablet. It was erected in the old Church in the year 1874 by Mr. William Wilson in memory of his wife, Ann Margaret Maclean. Mr. Wilson was the only son of Dr. Wilson, a medical man who came out with the Monte Grande colonists.

West Vestibule

(1) Subject: Jacob blessing his Sons.

Inscription: "In memory of George Bell, late of Liverpool and Buenos Aires, who died March 9, 1879, this window is placed by his affectionate widow and children."

(2) Subject: Christ's Agony in the Garden of Gethsemane.

Inscription: "Thy Will be done. In memory of William McClymont, died 20 April, 1883. Aged 48 years."

Entering the nave by the door on the right of the west vestibule, the large window at the south end of the Church (under the tower), has five lights and represents the Holy Trinity, surrounded by the Angelic Host, the citations from Scripture being as follows:—

"Holy, Holy, Holy, Lord God Almighty. Alpha and Omega. Worthy is the Lamb that was slain to receive power, riches, wisdom, strength, honour, glory and blessing. The

Spirit and the Bride say Come, and let him that heareth say Come, and let him that is athirst Come, and whosoever will let him take the Water of Life freely."

The memorial inscription reads: — "In Memory of Thomas Drysdale. Not slothful in business, fervent in spirit, serving the Lord"; and a brass plate underneath bears the inscription:— "In loving memory of Thomas Drysdale, born January 17, 1814, died March 30, 1890. The upper windows erected by his wife and children."

The five smaller windows underneath represent the following Beatitudes:— "Blessed are the meek: blessed are the merciful: blessed are the peacemakers: blessed are the pure in heart," which are centred on the words:— "I am the Way, the Truth and the Light."

The memorial brass bears the following inscription:— "In loving memory of Juan Drysdale, born February 12, 1857, died April 13, 1901, these windows erected by his wife and children."

Continuing along the west side of the nave, the three large clerestory windows, of three lights each, may be described as follows:—

(1) Subject: "Come unto me all ye that labour".

Memorial Inscription: "To the Glory of God and in memory of John Alston, Doctor of Medicine, 1839-1901, also his beloved wife Carlota Luna, 1860-1890. Erected by their children."

(2) Subject: Jesus before the Doctors in the Temple.

Memorial inscription: "In revered and loving memory of Henry Thompson and Margaret his wife. 1906."

(3) Subject: The Wise Men presenting their gifts to the Infant Jesus.

Citations: "Glory to God in the Highest. Then they opened their treasures and they presented unto Him Gifts."

Memorial inscription: "In loving memory of John and Ann Riddle this window is presented by their affectionate children."

Facing these windows are the three similar clerestory windows on the east side of the nave, which are:—

(1) Subject: Samuel anointing David to be King. Citation: "And Samuel took the horn of oil and anointed him."

Memorial inscription: "In memory of Roderick Hugh Campbell who died 1 April 1904 aged 25 years dearly loved younger son of John and Mary Rosary Robson Campbell."

(2) Subject: Abraham offering up Isaac for a sacrifice. Citations: "God will provide Himself a lamb for a burnt offering: Lay not thine hand upon the lad neither do thou anything unto him."

Memorial inscription: "In loving Memory of David Methven, born in Dundee 13 February 1806. Died in Buenos Aires 30 January 1887. God is Love."

(3) Subject: Noah and his Family leaving the Ark. Citation: "Noah went forth, his sons and his wife, and his sons' wives with him: and Noah builded an altar unto the Lord."

Memorial inscription: "In Memory of John Davidson of Quilmes, native of Scotland. Born 1809. Died 1893, after 61 years residence in this country."

Underneath the six large clerestory windows, three on each side of the nave, are six small windows, all female figures. Those on the west side represent Esther, Rachel and Ruth, and the following are the respective inscriptions:—

(1) Memorial Brass: "Rev. T. E. Taylor, B.L., Assistant Minister in this Church 1894-5. Died in India 25 December, 1906. This window is erected by his friends in affectionate remembrance."

(2) Inscription: "Hugo John Grant Fleming, 1882-1888. Roy Stuart Fleming, 1891-1892."

Rev. Douglas W. Bruce, M.A.,
Fourth (and present) Minister of St. Andrew's

(3) Inscription: "For whither thou goest I will go." Memorial Brass: "In Memoriam. Arthur and Mary Towers."

The female figures of the three small windows on the east side of the nave represent the Virgin Mary (centre), Mary Magdalene, and Mary of Bethany, the citations being "My soul doth magnify the Lord": "Why weepest thou"; and "God is love".

These windows were the gift of an anonymous donor in the year 1905.

Passing now to the chancel, the central light is the rose window, which as we have mentioned was the gift of the children of the Church, the money having been collected in small sums over a number of years. The subject is the Angelic Choir, of Angels and Cherubs, grouped round the central crown.

The three clerestory windows on the east side of the chancel represent Isaiah, John the Baptist and Ezekiel, and the inscription on the memorial brass beneath runs as follows:— "To the Glory of God these windows and this tablet are dedicated to the Memory of Robert Inglis Runciman by his widow Mary Spring Inglis Runciman and his children. Blessed are the Peacemakers."

The corresponding three clerestory windows on the west side of the chancel represent Malachi, Jeremiah and Moses, and the inscription on the memorial brass below is the following:— "To the Glory of God and in memory of Robert Inglis Runciman, born in Glasgow 1848, died in Buenos Aires 1911, Elder and Session Clerk of this Church for 28 years, this tablet and the memorial windows above have been erected by the Congregation and his friends to commemorate his many and valued services to St. Andrew's Church and to the British Community, and in thankful recognition of his steadfast Christian character and of his zeal in all good works."

The only windows remaining to be dealt with are three

clerestory windows on the north side of each of the transepts. Those in the east transept represent the apostles Andrew, Peter and Simon, the respective inscriptions being as follows:—

(1) "In loving memory of Janet S. Ritchie de Wilson, born Riccarton, Scotland, 30th July 1841, died Buenos Aires 1st October 1904. In recognition of the efforts of their Mother on their behalf, her two sons erected this window."

(2) Memorial Bronze. "To the Glory of God, and in loving memory of James Smith, D.D., born 1817 — died 1906, and his wife Matilda, born 1823 — died 1868. This window is erected by their daughters."

(3) Memorial Brass. "In memory of Maud Elizabeth Birrell, born 19 November 1874, died 13 March 1876, daughter of John and Mary Rosary Robson Campbell."

The three clerestory windows in the west transept represent the apostles Bartholomew, James and John. A memorial tablet is placed under each of them, the respective inscriptions being:—

(1) "In affectionate memory of John Shaw and Mary McLean his wife, both natives of Glasgow, died in Buenos Aires, this tablet and window are erected by their loving family."

(2) "The above window was erected in memory of Alexander Grant, for many years a faithful Elder of this Church. Born 1850 - Died 1904."

(3) "In affectionate Memory of John Grant, born 1832, died 1901. His many friends dedicate this tablet and the above window, together with a scholarship in St. Andrew's Scotch School, in recognition of his high character and Christian example, and his many services to the Community."

Of other memorials, the latest to be unveiled is that of Earl Haig, which occupies a conspicuous place facing the central entrance from the west vestibule. The memorial is a

simple bronze tablet, bearing the following inscription:—"To the Glory of God and in memory of Field Marshal Earl Haig, K.T. Born 1861. Died 1928. Commander in Chief of the British Armies in France 1915-1918. A gallant Soldier and Gentleman and a loyal Scot. Placed by the St. Andrew's Society of the River Plate 1928. Fight the Good Fight of Faith."

In the panels at the south end of the nave, on either side of the tower, are two finely designed marble tablets which were originally erected in the old Church. That on the east bears the following inscription:— "In memory of William Brown, D.D., Professor of Divinity in the University of St. Andrew's Scotland, where he died on the 19th July 1868, aged 68 years. He was the founder of the first Presbyterian Church in South America, and was for 24 years the faithful and devoted Pastor of this Congregation. He being dead yet speaketh." The inscription on the tablet in the west panel is the following:— "In memory of Robert Reid, M.D., born at Abbotshall, Fifeshire, Scotland, 1 March 1836, died at Buenos Aires 2 April 1870, aged 34 years. By his untimely death the medical profession lost one of its brightest ornaments, and the poor and afflicted a kind and never-failing friend."

On the walls of the east and west aisles respectively are granite tablets in memory of two of the ministers referred to in our narrative above. The tablet on the east wall bears the following inscription:— "In memory of the Rev. Francis Gebbie, born in Ayrshire in 1831, died in Edinburgh in 1918. He was Minister of St. John's Church, Quilmes, from 1857 till 1883. This tablet is erected as a token of esteem by his many friends." The other inscription runs thus:— "In memory of the Rev. Lachlan McNeill, born in Argyllshire in 1834, died in England in 1917. Minister of the Presbyterian Church in Uruguay and Entre Rios from 1866 till 1877. Minister of St. John's, Florencio Varela, from 1883 till 1910. This tablet is erected as a token of esteem by his many friends."

In addition to the two tablets just mentioned, there are in the east aisle two small marble tablets inscribed as follows:

(1) "Sacred to the memory of William Cook, born in Buenos Aires, April 5th, 1852, died January 4th, 1908."

(2) "Sacred to the memory of William Norman Caldwell Cook, born in Buenos Aires, May 19th, 1881, died in London November 13th, 1918."

In the west aisle a tablet of veined marble bears the following inscription: "This tablet, with the pulpit canopy, is erected by George, Charles, Frederick and Ernest Bell in loving memory of their father James Watson Bell. Born at Buenos Aires in the year 1839. An affectionate Father, an upright Man, a respected Elder." The canopy in question is a very handsome piece of work, of carved oak in keeping with the beautiful oak pulpit and the choir stalls: it was erected in 1925.

In the west transept, between those to the memory of John Grant and Alexander Grant, is a bronze tablet with the following inscription:— "In affectionate memory of Alfred Thomas Drysdale born in Hamilton, Scotland, 1865, died in Buenos Aires 1926. For thirty years an attached member of this Church."

Below the rose window in the chancel, behind the Communion Table, in five panels, are large brasses, the first and second being the Ten Commandments, the third the Lord's Prayer, the fourth the Apostles' Creed, and the fifth the Beatitudes, the memorial brass underneath bearing the following inscription:— "To the Glory of God and in loving memory of John Drysdale—Born 2 July 1833—Died 22 March 1893."

Underneath this, and immediately behind the Communion Table, is an exquisitely modelled bronze tablet in memory of the late Dr. Fleming, the inscription being as follows:— "This tablet is placed by his grateful and affectionate people

in honoured memory of the Rev. James William Fleming, D.D., O.B.E., Minister of this Church 1879-1925. Born Inveravon, Morayshire, 28 August 1855. Died Buenos Aires, 14 June 1925. The path of the just is as the shining light that shineth more and more unto the perfect day."

The War Memorial is a beautiful piece of work, designed by Messrs. Guthrie and Wells, of Glasgow. It is of old oak, and measures about ten feet by two, the names of the fallen being inscribed on the brass central panel. The figure which is carved in relief typifies the "Just and Faithfull Knight of God", as suggested in Tennyson's Sir Galahad. The circular feature is an emblem of sacrifice, taking the form of a riderless horse with drooping head. The suggestion of the fallen soldier is indicated by the simple cross and the helmet. Central on the top is the Pelican feeding its young. The design is Gothic, and the enrichments have for their motifs the Laurel, Vine, Thistle, Shamrock and Rose. It is placed without the east transept, in full view from the nave, immediately behind the marble font, on the pillar between the organ bay and the choir, and is erected to the memory of the dead heroes of the Scots Church community in the Argentine. It was unveiled by Sir Beilby Alston, K. C. M. G., C. B., H. B. M's. Minister Plenipotentiary, and dedicated on Sunday, 6th May, 1923. The following are the names on the memorial brass, which occupies the central panel:—

David Lyall Anderson
Magnus M. Angus
John Lyle Barr
Andrew Baxter
Thomas Beattie
Thomas H. Bell
Allan Brodie
Arthur S. Buchanan
Walter Bell Burns
John Argentine Campbell
Herbert David Coldwell
Norman Cobbold
Ian Stavely Drysdale
Henry Howard Drysdale
Donald Roy Drysdale
James J. W. Fairbairn
Gibson Finlayson
William James Nisbet Glasgow
George Hugh Graham
William H. Grassick

Cecil B. Grundy
John Mackie Hay
William Muir Hayman
Frank Henderson
James Moore Hopson
Robert Colvill Jones
Thomas Colvill Jones
William G. Lacey
William Weir Laird
John Archibald McColl
David McCorquodale
John Stewart McHardy
John McRostie
Frederick McWilliam
Hugh Meikle Miller
Harold Methven Musson
Rev. W. N. Monteith
Alfred Mountjoy
William Gilmour Moore Orr
Raymond Stanley Pearse
Victor Ernest Irvine Reid
William Halliday Reynolds
Joseph Robinson
Ben Matthews Roberts
Edmund Inglis Runciman
Alexander Shrewsbury
Charles Faulkner Smith
Kenneth Struthers
Peter Sutherland
Charles Peter Waddle
Geoffrey Philip Walsh
Alfred Ernest Walter
George H. White
Robert Scott Whigham

"These laid the world away
"Poured out the red sweet
1914. "wine of youth." 1919.

PAX.

The placing of memorial plaques or tablets has from the first been under the control of the Kirk Session, and has so far presented little or no difficulty. But it is a matter which will require more and more care as time goes on.

The marble font, which is placed on the steps leading to the chancel at the east end, so as to balance the pulpit, which is at the west end, was the gift of the children of the Church, having like the rose window been contributed by them in small sums over a term of years. It was dedicated in the old Church in the year 1892. It bears the "Burning Bush," the emblem of the Church of Scotland, with its motto. The

THE KIRK SESSION

(Insets) T. F. Jackson, † A. W. Grant, F. S. Hodge, W. J. McLeish, R. W. McCrindle, W. T. Cliffe, J. M. Sproat, R. N. Clark, W. Turnbull, Rev. J. Felices, S. G. Angel, R. Begg (Session Clerk), Rev. D. W. Bruce, W. T. Cassels, T. S. Gebbie

material is native marble, and the style classic, like the front of the old Church. It was designed by Messrs. Herbert and Arthur Inglis.

The brass eagle lectern was also in great part the gift of the children.

III. RECENT HISTORY AND PRESENT POSITION

The history of St. Andrew's Scots Church, Buenos Aires, "the Scotch Church," as it is familiarly known everywhere throughout the country, was for the long period of forty-two years, from 1883 to 1925, the history of the Rev. J. W. Fleming. At the time of his arrival, four years previously to his being called to take full charge, the country, the city, and the British community, might be said to be at last emerging from the colonial stage. It is true that the Constitution had been adopted some twenty years earlier, after fifty years of struggle between the conflicting interests of the United Provinces, a struggle in which it might truly be said that the government was a series of despotisms tempered by anarchy. But twenty years is not a long period in the history of a country. A year or two after Mr. Fleming's arrival, he was the witness of an armed conflict between federal and provincial authorities, and ten years later of a rising in the city of Buenos Aires which resulted in a change of government, in a financial crisis of the most severe kind, and in political troubles which lasted for three or four years more. Since then, the country may be said to have settled down to hard work, resulting in a development industrially and socially which has nowhere in the world been surpassed, and in few parts equalled; and the city of Buenos Aires has become as metropolitan as it was formerly provincial.

In all these years the Church of St. Andrew carried on its mission with a calmness and confidence which was due

in no small measure to the steady hand at the helm. Its minister was assisted by elders and managers who owed their inspiration to his counsel and example. There were difficulties and differences such as must arise in every living institution; but it is not too much to say that the work of the Church during the ministry of Dr. Fleming was singularly free from controversy of such a nature as to threaten in any way its usefulness or its ultimate harmony. The lines on which it was conducted under his guidance conduced to its stability as an institution; and all who have had a share in its progress are confident of its ability to adapt itself to such changes as changing conditions may call for.

While Dr. Fleming, to those who knew him well, manifested a singular diffidence as to his own personal gifts, an apparent diffidence which was to some extent due to his persistent endeavour to look at all sides of a problem, his powers of organization were never in question with any who had the good fortune to serve with him on Committees. His services to Church and School and Hospital can never be forgotten or exaggerated. The Victoria Sailors' Home and the St. Andrew's Society of the River Plate might almost be said to have been his creation.

And in the special spiritual work of the Church his influence was not less manifest. Although the actual office work carried on or supervised by him during the week would have been quite sufficient to cause the ordinary man to consider himself entitled to a rest on Sundays, I do not think I can look back on a single occasion when a sermon of Dr. Fleming's seemed in any way slipshod, or even bore traces of hurry in preparation. The distinctive mark was of course clearness, for vagueness of any kind was an abomination to him; in spite of their clearness, and a certain lack of warmth and colour, there ran through them always a filament of mystic spiritual quality that redeemed them from being pure matter of fact, and that on occasion glowed and illumined them with "the light that never was on sea or land." There

are sermons of his, especially on educational and patriotic subjects, which have made a lasting impression on those who heard them, and even on those who afterwards read them, sermons which have blossomed and borne fruit in the life of our community.

Nor was his influence confined to his countrymen here, or even to the English-speaking community. The throng that at his funeral crowded the spacious Church, and temporarily stopped all traffic in the street in front of the Church, a throng in which all classes were represented, from the President of the Republic to the busiest of city men, and the poor so many of whom had brought their sorrows to him, and found them lightened and relieved, was an eloquent testimony to one who had gone out and in among them for forty-six long years. The tablet in the Church, and the monument erected to his memory in the Chacarita Cemetery, are in his case no empty symbols; but even more in the recollections of those who knew the man, and in the record of his work that abides, are we reminded that:—

"Only the actions of the just
"Smell sweet, and blossom in the dust."

It was no light task to choose a successor to such a man, and no light task for any one to take over the succession; but during the vacancy of several months before his place was taken by the Rev. Douglas W. Bruce, previously of Broughty Ferry, who had been a former assistant of Dr. Fleming's, with a knowledge of the untrodden ways of this country which he had gained during his mission to Patagonia in 1925, the work of the Church was ably and successfully carried on by the Rev. Neil MacColl and the Rev. Peter Macpherson, whose harmonious work together in the city charge was a happy foreshadowing of the Union which we hope to see consummated before the year 1929 expires. They were assisted by the Rev. Archibald Bell in the northern suburbs, and the Rev. Hector K. Macdonald in the camp chaplaincy.

Accordingly, when Mr. Bruce arrived in March 1926, accompanied by Mr. Taylor as his assistant in town, he found the organization of the Church unimpaired. The period of three years and two months during which he has been minister of St. Andrew's, has been a period of increasing activity on all sides. Church and School have both felt the influence of a new impulse: the Kirk Session and the Committee of Management have given him their loyal support: the attendance at all of the ordinary services, previously well maintained, has improved: the choir is numerous and efficient: the Literary and Debating Society has had the most successful sessions since it was founded nearly forty years ago; the Spanish work has prospered under Mr. Felices and his loyal lay assistants; and best of all, the Sunday Schools have grown in numbers and in interest. A children's service on a Sunday in St. Andrew's, with an attendance of 500, English or Spanish, is something that goes to the hearts of those who share in it. The work in "the camp", carried on under many difficulties, is full of promise, and of increasing blessing.

The membership of the Church, in its various branches, is now 1,114, plus 78 members resident in the "camp." The Spanish-speaking membership stands at 194. The Sunday Schools have attendances of 550 and 357 respectively in English and Spanish, with staffs of 61 and 25 teachers. A large number of children are also connected with the Church, through the monthly scripture questions and the International Bible Reading Association, to which connection it is hoped to make additions from the isolated points in Patagonia.

It will readily be understood, from the brief outline we have been able to give of the multifarious activities of St. Andrew's, and of the actual physical distances that have to be covered in a Sunday's work, in order to maintain regular services over so wide a field, that the life of its minister and that of each one of his assistants is a busy one. In addition to the ordinary services at what are now branch churches, there are many occasional services held in private houses, as

Quilmes Church

at San Fernando, Florida, and elsewhere in the vicinity of Buenos Aires. Jujuy and Tucumán, in the extreme north, have to be visited once a year, as well as Córdoba, an important city in the centre of the country, a night's journey from Buenos Aires. Through the hospitality of our friends of the Anglican and Methodist Churches, services are held, when occasion permits, in Montevideo and Rosario, both large cities in which Presbyterianism has as yet no foothold. And in addition to the labours of Sunday, and the necessary preparation therefor, there is during the week an abundance of clerical work to be attended to, besides that of pastoral visitation, charity, and the round of christenings, marriages, and funerals, which fall into the day's "darg".

The problem propounded by Dr. Mitford Mitchell, in his Report to the General Assembly of the Church of Scotland in the year 1901, how our churches, at present Presbyterian in theory, but in practice Congregational, are to be linked on to the Presbyterian system, otherwise than by purely personal association, is still unsolved. One of the difficulties which he then felt, that "it is not likely that the Presbyterian Church in the Argentine would wish to connect itself exclusively with any one of the Presbyterian Churches in the old country, though this undoubtedly would be the most ready method of solving the difficulty," is, we are thankful to feel assured, in the way of disappearing in the near future. Meantime, if we work on with good heart and united will, we may be sure that of each of our problems in turn the old saying will prove true "solvitur ambulando".

It is not presumptuous to feel, from the way in which we have been led, that the blessing of Heaven has been vouchsafed to the efforts of so many faithful souls in the labours of a century. We have indeed good reason to "thank God, and take courage."

THE LAST SUNDAY in the AULD KIRK.

("Q", in the Buenos Aires Scotch Church Magazine of October 1893).

In a well known book of Nathaniel Hawthorne's an old building is thus spoken of:— "So much of mankind's varied experience had passed there, so much had been suffered, and something, too, enjoyed, that the very timbers were oozy, as with the moisture of a heart. It was itself like a great human heart, with a life of its own, and full of rich and sombre reminiscences."

How applicable is this description of the House of the Seven Gables to an old church — the central heart, you may say, of a community. For although our Church is not old if we take the years of a building, nor if we compare it with the venerable piles in the old country, still it is old to the present generation of Scots. For sixty years Scotchmen had gathered there, Sunday after Sunday, to worship; but the last Sunday had now come, and the 8th of October, 1893, witnessed the gathering of the clans for the final service. I noticed but one there who had been present at the opening of the Church over sixty years ago, the oldest elder of our Church. The opening up of the wide Avenida de Mayo made the Church to appear very small, nay, almost insignificant, as compared with the mighty works done in the old days before us; but it was full of interesting memories to all of us. For is it not a great landmark in the history of our little community, soon to be swept away and disappear, and "Like the baseless fabric of a vision..... leave not a rack behind," to be remembered only in reminiscences of bygone hopes and aspirations, joys and sorrows?

It marked our life as a community, and it is perhaps impossible for us even to guess at the effect such a centre may have had towards keeping alive in successive rising genera-

tions of Scots the noble traditions of our ancestors. How little can we estimate now the influences for good, subtle and almost imperceptible perhaps, that emanated from the Auld Kirk to mould us in our day and generation; but it is scarcely rash to say that without some such meeting-place the Scots, as a community, would not have continued to exist.

How varied must have been the feelings of those within the crowded building who had come from the north and the south, the east and the west. I saw elders from Barracas, Flores, Belgrano, faces from Quilmes, Lomas, San Martín, and from still greater distances, Venado Tuerto, Rosario and Chascomús, even Montevideo. But alas, look as I might, how many old friends did I miss, some disappeared for ever, as the Church is now doomed to disappear, some like my friend the annalist and recorder (with whom I have had many a pleasant "crack"), kept away by great and sore trouble from this last meeting of the "Scottish Settlers" beneath the old roof, and many a young man absent owing to the troublous times that have come upon us. To the old residents, almost every pew has its story: there sat an old friend, there a boy of promise, since grown to vigorous manhood, there wee girlies growing up in grace and beauty. It has been said that "the heart knoweth its own bitterness," but it also knows its own joys; and the regret which we all felt as we looked round the building for the last time was modified by so many happy associations, and sweet memories, that a pleasant, soothing sorrow was probably the prevalent feeling there. But I need not dwell on this—it was too well analyzed and described from the pulpit. Mr. Fleming, preaching from the text "Ebenezer, hitherto hath the Lord helped us," pointed out great cause for gratitude for the blessings showered upon us during sixty years of congregational life. And many an older member must have responded to the reminiscences of pleasant personal communion uttered by Dr. Smith, known affectionately throughout the congregation by the richly suggestive name of "Padre."

In the evening Mr. Lyall Wilson drew many spiritual lessons from the text "The fashion of this world passeth away", admonishing earnestness, truth and sincerity—

"That we may see our Pilot face to face
When we have crossed the bar."

Just a few details of the service, and I shall close this paper. The morning service commenced with the Old Hundredth—a household word in every Scottish home since the days when the old chorale was sung on the hill-sides and in the glens, at the imminent peril of life and limb from the dragoons of Claverhouse. Oh, the quaint old metrical version, how imperfect it is, but how fitting for a service like the present! The Psalms used must have been familiar to generation after generation of Scottish lads and lasses, committed to memory with painful effort, but remembered afterwards with delight. Suffice it to say the other psalms commenced "The Lord's my Shepherd," "I to the hills will lift mine eyes," "Pray that Jerusalem may have peace and felicity," and that the communion service commenced with the paraphrase "'Twas on that night."

On many a Sunday have I heard it given out from the pulpit—"Let us sing one of the grand old hymns of the Jewish Church," and it reminds me of the remark of a well known author—"It seems as if, even in heaven, King David might remember 'The Lord is my Shepherd' with a certain twinge of earthly pleasure. But we don't know, we don't know." It is perhaps needless to observe the author did not refer to the metrical version established by the Church of Scotland.

And now, farewell to the old Church. It was built when the colony was small, and remained until to-day when the community is strong and powerful, and numerous enough to allow of two hundred and sixty-one communicants partaking of the communion in the morning, besides fifty-seven at the evening service.

TEMPERLEY CHURCH

We turn away from the old building, and look forward with hopefulness to the new, and trust that it may mark a fresh era of unity and usefulness in our Scottish community.

PADRE SMITH

("H. G." in the Buenos Aires Scotch Church Magazine for October, 1906)

Shall never a word be writ? Are we too sleek, too fickle o' memory not to stop one moment to tell each other that good old Padre Smith has gone to his long home? The last, maybe once the strongest tie that bound us to the by-gone, has worn weak and fragile, and now is snapped.

When time was younger, and many a fat and fertile demesne was in the first sharp struggle for its beginnings, there was a spare active man of kindly face and friendly voice: an untiring man who took the sunny side of the street to wend his gait the faster. He knew us all as bairns and called us by our Christian names. No door was closed to him, no wedding feast complete without him, no restless head on fevered pillow that knew not and loved not the touch of his hand. The friend of your fathers, the minister who wedded them and buried them, and christened most of ye, has passed away. Padre Smith is dead.

They made him a Doctor of Divinity for his ministrations among us; but he was a Doctor of Humanity long time before. Ask the old folk of frosted pow and rugged face who Doctor James Smith was, and they will bid you speak louder; but speir them about "the padre", and mark their eyes glisten.

You would know something of him, you the jejune newcomer who has discovered us in our ease of wealth? The story of his life is so brimming over of good things nobly done, that the telling of it is not for the hasty scratching of a casual pen. It is writ deeper and truer and more lastingly in the hearts of his people, of the children of his people to whom he leaves the heritage of his work. Gird up your loins, you

of the congregation whose forbears were his flock, for you may not lightly put aside the simple creed of purity he taught you.

Famine and plague and civil war had no terrors for him. When the spectre of yellow fever hugged all Buenos Aires in its lethal grasp, when the hearts of strong men turned to water and the people crouched in pale fear, when those who had means and strength fled from a city of pestilence, the good Padre Smith went from house to house, a messenger of faith and courage. When the city was besieged, and without the walls an army lay waiting to ravage it, the little figure of the Minister of St. Andrew's Church went to and fro; and to the challenge of the sentry for the "santo y seña" a cheery voice responded "el padre"—and the musket was lowered and the man of God walked from the camp to the street entrenchment. When a rain deluge had flooded the outskirts, and railway traffic was suspended, the padre, returning from a journey to his scattered flock, found himself marooned at San Vicente—24 miles from town, and no train to take him. He jammed his hat—the dear old tin hat—harder on his brow, turned up his trousers, and mindful of a congregation awaiting him, enquired how far it was to town. "Eight leagues..... of mud and water." "Only eight leagues," he said:—"I'll walk."

Gone before us is a generation of strong, loyal-hearted men. They have scored into the folk-lore of the people with whom our lot is cast, a record of integrity and thoroughness become proverbial. The sweat of their brows has made for us an affluence they dreamt not of. All, all have passed from the stage; and last of all, their well beloved friend and minister, the captain of the ship whose hand so long and so truly steered their course, has mingled his ashes with theirs. Bare your heads, ye sons of good fathers, mind ye of the name they left you, leaven your pride of their deeds with the humility their pastor taught you, and be this your prayer—

"Forsitan et nostrum nomen miscebitur istis."

The REV. JAMES WILLIAM FLEMING, M.A., B.D., D.D., O.B.E.

Tributes to his life and work

He was indeed the friend and confidant of his people. The tales of their troubles and sorrows ever found a ready ear, and it can be said that none of them discovered that the trust reposed in him had at any time been betrayed. He made the young and the aged his special care. The various schemes of relief, the existing provision for educational aid, owe their existence in large measure to him. He manifested a broad and generous humanity that readily treasured up every sign of reviving grace in the weak and frail. Contemplating the blank which his death has left in our common life, we may say of him that "the strongest revered him, the truest trusted him, and the purest loved him."

In ancient Israel the well-digger was the boon bestower. "Blessed is the man," says the Psalmist, "who passing through the Valley of Trouble makes it a well." The scattered remnants of our Scottish Presbyterianism, on the remote and lonely Pampas, had a warm place in Dr. Fleming's heart. Neglected sometimes, they were never forgotten. His ambition for his Church was that it should be the centre of Presbyterian life in this country, radiating light and healing to the utmost corners of the land. To these exiles went forth, year after year, the gospel message. A minister—sometimes Dr. Fleming himself—frequently went along. The visit partook of the aspect of a benediction. For these lonely sojourners it opened up in the desert a rich fountain of refreshing. It conjured up once again the celestial vision, and restored to them their fading sense of divine sonship.

The necessities of his office demanded that he should be a strict disciplinarian, yet he was withal just. He submitted himself gladly to the limitations and exactions which

he imposed on other men. An indefatigable worker, he shirked no duty, however unpleasant, and he was constantly shouldering tasks and responsibilities other than his own. His "Leave it to me: I will attend to it," brought with it not only welcome relief, but the assurance that the work would be well done. On the various occasions on which he visited Scotland his old assistants met to do him honour, and ever among his most treasured possessions were the tokens of their gratitude and esteem. With many of them he was in correspondence down to the very last.

Other men have had their monuments of brass or of stone, Dr. Fleming's memory too is enshrined in the perishable materials of time. The Churches of Quilmes, Belgrano, Temperley, Escalada and Bahía Blanca testify to his apostolic activity. His achievements as their founder only find a parallel when we scan the records of the early Christian Church.

N. M.

It may be fitting to refer to the last utterances of our late minister. Dr. Fleming's last sermon in St. Andrew's was on Empire Day, when he spoke on Education. That sermon revealed one of his foremost and life-long interests. It was a wise and powerful appeal for a constructive policy, which should save to the British Empire and to British traditions the numerous families in the Camp who though of British lineage are in danger of growing up in total ignorance of the language and ideals of their fathers. His interest in the Scotch School was due to the same cause, and the success which has attended that institution as one which gives a sound English education at rates suitable to the limited income is in no small measure due to his wise guidance.

The Great War found Britons in the Argentine ready to go to the help of the Motherland in that time of crisis, and in the work which this involved Dr. Fleming took a fore-

Sir Malcolm A. Robertson, P.C., K.B.E., C.M.G.,
His Majesty's Ambassador

most part. In recognition of his services the King was pleased to confer on him the Order of the British Empire, an honour of which he was justly proud. The last honour conferred on him came a short time before his death. It was from the British and Foreign Bible Society, which appointed him a Life Governor. He was greatly pleased and touched with this last mark of recognition of the labours of a long life, from an institution which counts for so much in the spiritual progress of the world.

It had been Dr. Fleming's early desire to devote his life to the work of the Foreign Mission field, a purpose which was abandoned only on medical advice. The Argentine is not a heathen country, but large masses of the population have not much more vital connection with the truths of the Christian religion than the natives of India or Africa. This was for long a problem to the Doctor, and under his leadership the Spanish work of St. Andrew's Church was begun a good many years ago. The Church in Barracas, originally built for providing English services to the railway population of that district, became the centre of the Spanish work of our Church under the charge of the Rev. José Felices. It may be taken as a fulfilment of the Doctor's first intention to be a foreign missionary.

Another example of the catholicity of our late minister's sympathies may be found in the Camp Chaplaincy of St. Andrew's Church. There is probably no congregation of any Church with a membership so widely scattered as that of St. Andrew's. It extends from the Atlantic to the Andes, and from the far south to the distant north. These are obviously beyond the reach of the ordinary ministrations of the Church; and to bring the message and ordinances of the Gospel to this St. Andrew's of the Dispersion, the work of the Camp Chaplaincy was instituted.

No statement of our late minister's work would be at all complete without a reference to his absorbing interest in

the religious education of the young. He saw with the utmost clearness that the future of organized religion is bound up with the training of children in the doctrine and practice of the Christian Faith, and he used all his powers for the development of the Sunday School as a means to that end. Nothing lay nearer to his heart, and to volunteer for Sunday School work was a sure way to a special place in his affections. When it is recalled that there are now ten English Sunday Schools and eight Spanish in connection with St. Andrew's, with an aggregate membership of over 1,200, it will be seen that Dr. Fleming had the manifest blessing of God on his labours for the young.

P. M.

During the years that Dr. Fleming served St. Andrew's Scots Church, he saw it grow from the small group which worshipped in the old Church building in Calle Piedras to the large congregation now connected with the magnificent Church building in Calle Belgrano, which is probably the finest Protestant building in Latin America. Branch congregations have also been established at several other points outside of Buenos Aires, and there was no hut which held the family of a Scottish settler too distant to be visited by him, and he journeyed many leagues to carry the ministrations of his Church to the little groups of Scotsmen on the frontiers of the Argentine, Uruguay, and Paraguay.

Practically every British organization that has grown up within the limits of Argentina has had the benefit of his counsel on its guiding Committees. The British Hospital, the British and American Benevolent Society, the Victoria Sailors' Home, the St. Andrew's Society of the River Plate, of which he was at one time President, and other organizations have been well and faithfully served by him in these past forty-six years of sacrificial service. Of him it seems to me

that we might say with Browning, as of few others, that he was—

One who never turned his back but marched breast forward:
Never doubted clouds would break:
Never dreamed though right were worsted wrong would triumph.

He fought a great fight, he did a great work, he ran his course to the end without flagging, he kept the faith.

Some men who see rare visions rest content
To see them and to let them fade away:
Not so with him, to him the vision meant
The call to toil, to make the vision stay.

W. E. B.

LOYAL ADDRESS TO THE KING

March 1st, 1929.

May it Please your Majesty:

We, the undersigned, representing St. Andrew's Scots Church (Church of Scotland), Buenos Aires, desire, on the occasion of the Church's approaching centenary, to offer an expression of our continued loyalty and devotion to Your Majesty, Her Majesty the Queen, and the Members of the Royal Family.

During the past hundred years, Your ancient Throne has ever been remembered in the prayers of Your loyal and devoted Scottish subjects here, and we would also offer assurance

that continual intercession has been made in these last months for Your Majesty's restoration to health and strength. We thank God that the prayers of Your people have been answered.

Our beginning was in the year 1829 with a minister and no church. To-day in this teeming city we have a minister and four assistant ministers, six churches and many preaching stations throughout the country. There are over one thousand communicant members of the Church, one thousand young lives in our Sunday schools, and many others who look to the church for such guidance and help as we can give.

Alongside the church there has grown up the St. Andrew's Scots School, founded in the home of the first minister of the church and taught by his wife. The school is now in its 90th year, has three hundred pupils, and is the oldest existing school in the country.

In addition, the St. Andrew's Society of the River Plate, founded by the then minister of the Church along with others, and now in its 41st year, has fifteen hundred members, and has the honour to have as its President this year Your Majesty's Ambassador to the Argentine Republic—Sir Malcolm Robertson, P.C., K.B.E., C.M.G. The church, the school and the society, together, by the generosity of their members, have the privilege of distributing about £2,500 annually in educational assistance and in charity to children of British birth and descent.

Though so far from the Homeland, may we assure Your Majesty that it has been our constant endeavour to preserve the highest traditions of our race, and the holiest ideals of our Faith.

Your Majesty's Chaplain in Scotland, the Reverend Archibald Main, D.D., D. Litt., Regius Professor of Ecclesiastical History in the University of Glasgow, is coming out in April as special preacher for our centenary celebrations.

THE COMMITTEE OF MANAGEMENT

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LT. COL. E. T. BURR. M.C., JAMES BEGG (CHAIRMAN).
GEO. L. D. WILSON, C.P.Arg., L. W. CONOVER (ABSENT).

MAY IT PLEASE YOUR MAJESTY to accept our loyal and affectionate greetings, and our vow that in days to come—as in days gone by—we shall have Your Majesty and the Royal Household ever in our hearts and in our prayers.

W. T. Cassels
James Begg
For the
Committee of Management.

Douglas Bruce
Minister.

Robert Begg
Session Clerk.

THE CHURCH OF SCOTLAND

From The Right Reverend
The Moderator
of the General Assembly,
Dr. J. Montgomery Campbell.
S: Michael's Manse,
Dumfries, 5 Feb. 1929

To The Reverend Douglas William Bruce, M. A.,
Minister of S. Andrew's Church, Buenos Aires.

Dear Mr. Bruce,

This is to convey to you, to your Kirk Session, and to all your people, the greetings of the General Assembly of the Mother Church, and their congratulations on the occasion of the Centenary of the Scots Kirk at Buenos Aires.

We are well aware of your story: how for all these years you have held high in the Argentine, alike in doctrine, in worship, and in life, "the faith that was once for all delivered unto the saints", and also the best traditions of the Church

of Scotland: and how S: Andrew's has been the spiritual home of tens of thousands of Scottish folk who in the characteristic spirit of enterprise found their several ways there. We know S: Andrew's has kept alive the fires of Scottish Patriotism and Religion in your distant land, and in particular how much our Scottish youth owe to the Christian friendship and hospitality of your people. And we have noted with the utmost satisfaction how instant and constant S: Andrew's has ever been to extend the blessings of Word and Worship to Scottish folk who were scattered abroad throughout the vast province, and at the same time to remember and to support the work of the Church at home. And we rejoice to believe that all its work has been owned and richly blessed by THE GREAT KING AND HEAD OF THE CHURCH.

S: Andrew's has been fortunate in its Ministers, who were of the best that we had to send them. We too are grateful for the ministry of such as Mr. James William Fleming, "a man greatly beloved", whose name and record were almost as well known and honoured at home as in the Argentine. And S: Andrew's has done us this service, that it has trained for the Home Ministry not a few of our most active and eminent Ministers.

We have a place for S: Andrew's in our prayers, as we are sure that S: Andrew's has for us in theirs. And at this time in particular we thank ALMIGHTY GOD for all His goodness and mercy vouchsafed to our kindred there in the past, and implore his continual guidance of them in the years to come. GOD besets us behind as well as before: there is postvenient as well as prevenient grace: the goodness and mercy of GOD *follow* us all the way. Bid your people believe that the best is yet to be, and go forward sure that that grace, enriched of their experience, will sustain them.

And you, Sir, we greet as the Son of one of our Manses, who proved your gifts and powers of ministry in the old land

before you undertook your present task. We know that you will hold the honour and traditions of the Old Church at their highest, and will serve your people as you served ours.

Anew we salute you and your people in the NAME OF THE LORD.

Yours affectionately,

J. MONTGOMERY CAMPBELL, D. D.,
MOD.

COMMITTEE ON THE CHURCH OVERSEAS

22 Queen Street,
Edinburgh, 12th February, 1929.

Dear Mr. Bruce,

At its last meeting, the General Assembly of the Church of Scotland unanimously resolved, at the request of the Committee on the Church Overseas, to send its congratulations and good wishes to the Scots Church in Buenos Aires on the attainment of its centenary as a congregation.

It is fitting, however, that the Committee on the Church Overseas, which—until five years ago under the name of the Colonial Committee, and since then under its present name—has always been so closely connected with your congregation, should itself send its greetings, and join in the general rejoicing.

The history of the Scots Kirk in Buenos Aires during the last hundred years has been a truly wonderful one. Under a succession of good and capable ministers, the congregation, with its vigorous offshoots, has steadily grown, so that now it is an outstanding influence in the religious life of the British community, and is notable for its constant and generous sup-

port of every beneficent cause. As might have been expected from a Scottish institution, one marked feature of its activity is the practical interest which it has always taken in education.

Permit me to say that the Mother Church is proud of her daughter in Buenos Aires, and of all that she has done and is doing. May every blessing continue to attend all your office bearers and people, and may your own ministry increasingly prosper.

It is with pleasure that this Committee learns that the Rev. Professor Main, D. D., D. Litt., of Glasgow University, will be present at the centenary celebrations and will occupy your pulpit for a time; and it counts itself fortunate that its greetings will be presented by one so eminent, and so greatly beloved throughout the whole Church at home.

Believe me,

Sincerely yours,

J. A. FINDLAY,
Convener of the Committee on the Church Overseas.

UNITED FREE CHURCH OF SCOTLAND

GENERAL ASSEMBLY

32 Royal Terrace,
Edinburgh, 30th August, 1928.

Principal Clerks

The Very Rev. James Harvey, D. D.,
Rev. James G. Sutherland, D. D.

Dear Mr. Bruce,

I was instructed by the General Assembly of our Church on the 23rd May last to send to you and your people our cordial

Rev. Archibald Main, D.Litt., D.D.,
Regius Professor of Ecclesiastical History, Glasgow University

good wishes on your commemoration of the founding of the Congregation one hundred years ago.

We remember with sincere appreciation the great services rendered by your predecessor for so many years, and we have a lively recollection of your presence and message in our Assembly three years ago.

May it please God to bestow upon you and your people His richest Blessing in this time of gracious remembrance, and continue abundantly to prosper your work in the coming years.

With motherly regard and affection, In the name and by the authority of the General Assembly,

JAMES HARVEY, D. D.,
Clerk of the General Assembly of the
United Free Church of Scotland.

The Board of Foreign Missions of the Presbyterian Church in the U. S. A.

156 Fifth Avenue, New York,
August 9, 1928.

The Reverend Douglas W. Bruce, M. A.,
St. Andrew's Scots Church,
352 Calle Perú,
Buenos Aires,
Argentina.

My dear Mr. Bruce,

Dr. Browning has written to us of the proposed celebration in December of the centennial anniversary of the founding of the St. Andrew's Scots Church in Buenos Aires. I am asking Dr. Walker, the present Moderator of our Church, if

he will not send officially, in behalf of the Church, a letter of congratulation.

And, as Dr. Walker's predecessor in office and as one who has had the privilege of visiting St. Andrew's twice and of knowing for years Dr. Fleming, I am venturing to write, both personally and in behalf of our Board of Foreign Missions, to congratulate your Church on this happy occasion and to wish it God's richest blessing in all the years to come.

We cannot but believe that there are new days before us in Latin-America in the Christian cause. And in those new days St. Andrew's will have a great part in the Witness it bears, by word and by life, to the rich realities of the Christian Gospel.

With an earnest prayer for God's blessing on the centenary and on all the officers and members of the Church, I am,

Very faithfully yours,

ROBERT E. SPEERS.

(Ex-Moderator of the Presbyterian Church of the U. S. A.)

From the World Presbyterian Alliance

(by cable)

Edinburgh, 11th April, 1929. Rev. Bruce, Scots Church, Buenos Aires. World Presbyterian Alliance send congratulations and best wishes on Centenary. *Secretary.*

El Comité de Cooperación en las Repúblicas del R. de la Plata

Paseo Colón 185,
Buenos Aires, April 20, 1929.

The Session of St. Andrew's Scots Church,

352 Calle del Perú,
Buenos Aires,
ARGENTINA.

Brethren:—

The Committee on Cooperation in the Republics of the Rio de la Plata, representing the principal evangelical churches and organizations that have established their work in this region, has learned of the approaching celebration of the centenary of the work of your Church, and desires to send, and hereby does send, most cordial greetings and warm congratulations on the century of work now completed, and its best wishes for the future.

It is no mean event that you celebrate. To have carried on Christian work, without interruption, for a century, in a country far from the home-land and under conditions that have often been trying and discouraging, is well worthy of public recognition. No human being will ever be able to measure the good accomplished, not only among your own people, but also in the entire community. During an entire century, the Scots kirk has held up the banner of evangelical Christia-

nity in this republic and in neighbouring countries, and has been a constant inspiration and a worthy example to others who have come later. The three great ministers of your Church —Drs. Brown, Smith and Fleming—wrote their names and their own lives deep into the life of the community; and in that Great Day, untold thousands of men and women and little children will rise up and call them blessed.

The Committee, in representation of its constituent bodies, both here and in the home-lands, does hereby put on record its profound appreciation of the past work of St. Andrew's Scots Church, and its high hopes for even greater successes in the future. May the God of our fathers go with you into the new century, and lead you into paths of increasing service.

Signed, on behalf of the Committee,

WEBSTER E. BROWNING,

Executive Secretary

From the Right Rev. Bishop Every, St. John's Pro-Cathedral

Buenos Aires, April 17th, 1929

My dear Mr. Bruce,

I am sure I represent the Clergy and Laity of St. John's Pro-Cathedral, and indeed all our Clergy and Laity, both in the suburbs and throughout Argentina and Uruguay, when in their name and my own I very heartily congratulate St. Andrew's Scots Church on their Centenary, and pray that it may prove a milestone on the road to even greater progress and nobler achievement than by God's blessing has undoubtedly been its lot in the past.

THE EDITOR

During my twenty-six years and more in this country I have never known a time when the Presbyterian Church was not respected and honoured by us Anglicans. Your diligent care for your own people, who are indeed a far-flung race, your steady witness to the great truths of the Faith, your spirit of friendship and comradeship, if I may say so, has been beyond all praise. We have found it easy to work alongside of you and with you. And as the Border and the Wall have failed entirely to keep Scotch and English apart at home, so here in South America may our distinctive race and faith, yours and ours, precious to each of us, only serve to unite us in a common love, and loyalty to the Christ for Whom both of our Churches stand.

Again congratulating you and praying that rich blessing may rest upon your Centenary celebrations,

I am,

Yours sincerely in our Lord,
Edward F. EVERY,
Bishop

The Rev. D. W. Bruce,
St. Andrew's Scots Church,
Buenos Aires.

The Anglican Church of St. John the Baptist

(Pro-Cathedral)

Calle 25 de Mayo 282,
Buenos Aires, April 18, 1929.

Dear Mr. Bruce,

As representing your slightly older sister Church in this city, I desire to offer our most hearty congratulations through you to the Scots Presbyterian Church in the Republic on the

celebration of its Centenary. Our Bishop has written in the name of the Anglican Church in general, but I feel it is only right that St. John's should greet St. Andrew's on such an occasion.

Standing, as the two churches do, for the two main branches of the British community here, they are bound to work together in many ways for the common good, and I am happy in being able to say that the things which unite us are much greater and more numerous than those which separate us. We therefore rejoice when you rejoice, and gladly recognize the far-reaching and beneficent influence that the Scots Church has during the past century exercised, both in this city and throughout the Republic.

May the second century of its existence, that is now opening before it, see that influence steadily maintained and expanded, and may the blessing of GOD richly rest upon its labours.

Believe me,

Yours very truly,

W. HERBERT HODGES,
Rector of St. John's

The First Methodist Episcopal Church
"The American Church"
(founded in 1836)
718 Calle Corrientes,
Buenos Aires, April 22, 1920.

The Rev. Douglas W. Bruce,
St. Andrew's Scots Presbyterian Church,
Buenos Aires,
Argentina.

My dear Mr. Bruce,

On behalf of the American Church, I extend to you our heartiest felicitations upon the first centennial of the founding of St. Andrew's Church. God's ancient promise, "I will bless thee, and thou shalt be a blessing", is beautifully fulfilled in the record of these hundred fruitful years: a record of service which has extended far beyond the borders of your Church, and made all churches rich inheritors through the overflowing bounties from the faith and labor of your people.

As there is a Nova Scotia in Canada, and a Scottish Society in the American Carolinas, and a Scottish Presbyterian Church in the State of Georgia, so it is for the further intellectual and spiritual enrichment of us all that there should be a St. Andrew's Scots Presbyterian Church in Argentina.

You have a wonderful heritage indeed. The blood of martyrs fructifies your founding days. Your earliest history may be read in the light of destructive fires, kindled in fratricidal strife. But this with you, as always with God's chosen people, merely consumed the dross and refined the gold.

You thus belong to a greatly endowed fold, "to whom much is given", and for whom we all, as well-wishers of St. Andrew's, can ask nothing more than that you may be worthy of your glorious past, and through God's great grace be equal to the opportunities which lie so alluringly before you.

Your brother in Christ Jesus,

WILLIAM A. BROWN

(TRANSLATION)

Committee for the organization in the River Plate of the Evangelical Church in the French Language.

Buenos Aires, 10th May, 1929.

To the Rev. Douglas W. Bruce,
St. Andrew's Scots Church,
Buenos Aires.

Dear Sir and Brother,

We have learned with the liveliest interest that your Church is celebrating at this time the Centenary of its existence in the Argentine. We would not wish that so important an anniversary should be allowed to pass without our expressing, in the name of our Committee, to you, the Pastor, and through your intermediary to the authorities of St. Andrew's Scots Church, and representatives of the Presbyterian Church of Scotland, our warmest congratulations and our most fraternal good wishes.

Many are the reasons which lead us to join with all whose sympathies and good wishes are yours on so great an occasion.

In the first place, we owe you a debt of gratitude. After the retirement of our brave and venerated pastor, Mr. Paul Besson, your Church in Calle Belgrano opened her doors to us, thus giving the French Protestants the opportunity to meet, on various occasions, for the celebration of public worship. We owe it to you to say how greatly we appreciate this friendly and hospitable act.

Furthermore, how could we ever forget that your Church, like those which we represent, (the Reformed Churches of France, the National and Free Churches of French Switzer-

land, the Vaudois Church of Piedmont, and the Protestant Churches of Belgium), are fruits of the Reformation, of that great movement which was initiated and inspired by John Calvin? We are united by the same spirit and the same sacred traditions. We rejoice this day in your progress and in the expansion of your influence.

Above all is the honour and glory of God, whom we desire to serve, in Christ our Saviour. This name, the most precious of bonds, we invoke on your behalf, and we call down the benediction of the Heavenly Father on your Church, and on the new century of existence which it has begun.

In repeating the expression of our best wishes, we request you, the Pastor, to accept the assurance of our respectful and fraternal feelings.

In name of the Committee,

WILLIAM REY
Secretary

FERN. MOLT
President

EMMANUEL GALLAND
Pastor

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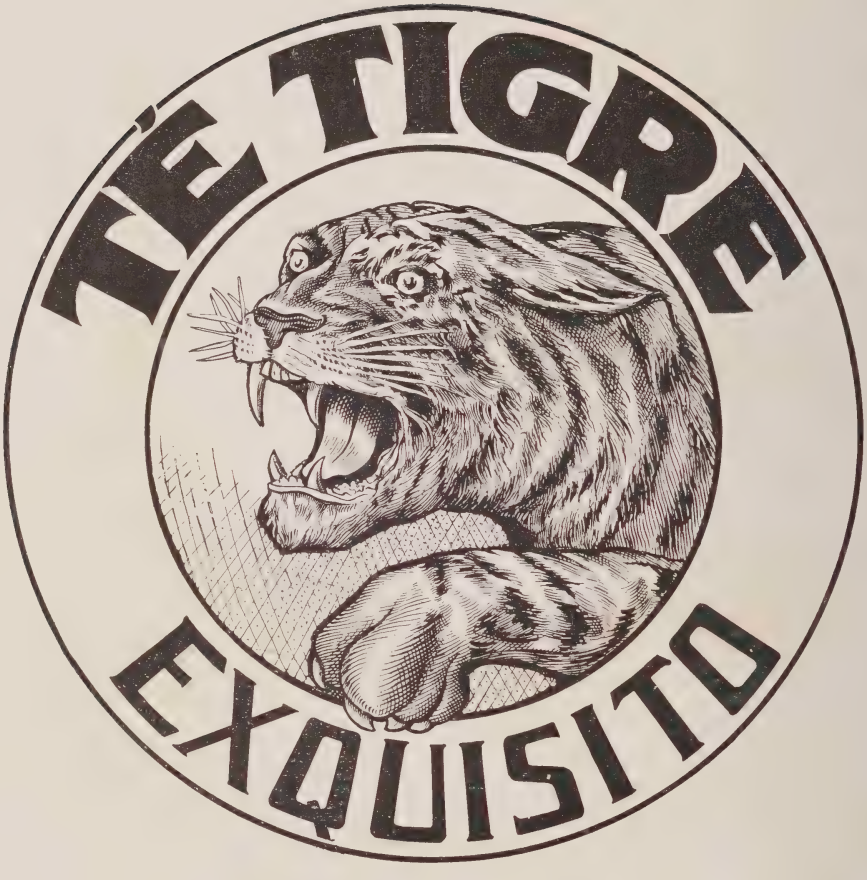
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